CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 1, 1843. VOL. XXII.—NO 26

RELIGIOUS MISCELLANY.

For the Register and Observer.

LETTER X.—THE TRINITY, AND LAST.

Dear Sir,—Having in several former numbers considered the doctrine of the Trinity, on the ground of attributes, titles and selected texts, I must say, that I find no reason for inferring a Trinity or an infinity from any or all those passages that are supposed to teach such a doctrine; but in other plainer passages I think I have ample reason for understanding the names or titles of Deity applied to any but the Father as used in a subordinate sense. And I consider that the reason we have such illogical and contradictory arguments for the Trinity is, that it is not taught in the Scriptures.

But the defenders of the Trinity, not satisfied with the efficiency of the Scriptures to put down the Unity, have availed themselves of the opportunity of endeavoring to cast reproach, and gain sectarian capital by classing Unitarians with Jews and Mahomedans, and in some instances even with infidels. But I have some consolation in the thought that the Jews were as early instructed in the character, and the mode of existence of the true God, as the gentile nations. 'To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises.' These are Paul's words, and he tells us that the Jew has much advantage every way. Why then should they not be as well versed in the numerical properties of Deity as any other people.

I really feel that there is no reason to wish to shun a classification with the Jews on this ground. For there is no people made known to us, to whom God has more particularly, or oftener manifested himself than to this same people; nor is there any Scripture that reveals more Gods or different Gods than those Scriptures which the Jews claim as their own.

As to the Mahomedans, I may say, that it would be wonderful indeed to find a sect of religionists whose theory did not embrace a single truth. Let the Koran contain what it may, it must be felt that the Mahometan, has borrowed his Deity from the Bible.

It seems to be a pity that, in order to give more force to the classification, we cannot be classed with the most benighted pagan tribes on earth. But it so happens, the pagans are not usually satisfied with one God. According to Dr Buchanan, the Hindoos worship a Trinity. The Doctor says, 'Two other idols accompany Juggernaut, viz. Boloram and Shubudra, his brother and sister; for there are *three* deities worshipped here. They receive equal adoration and sit on thrones of nearly equal height.' Now for myself I do not think much of classification; but if there is any force in it, it is to me much more agreeable to be classed with the Jews who have Moses and the Prophets, than with the nations who have no Revelation. And while the Trinitarian is endeavoring to get up prejudice against the Unitarian by classing him with the Jew, he would do well to think of Juggernaut, Boloram and Shubudra, who make the Trinity of the Hindoo. For if a Unitarian *must be* a Jew, it is for the very reason that a Trinitarian must be a Hindoo. But, as I said before, I do not think much of classification in this way; it can neither prove nor illustrate the truth. Still, if it is any gratification to the Trinitarian to take such a course, I do not know but he ought to be indulged. But for myself I prefer to find the reason of things in themselves; and to this end I am studying. The reason of Christian faith, is the evidence contained in the Bible. A religious doctrine, *should be* a doctrine taught in the Bible. It it be opposed to what the Bible teaches, it cannot be a true doctrine. If the doctrine asserts that Christ is unchangeable, and 'the Scriptures declare that he experienced a great and wonderful change,' how can both ideas be true?

If the doctrine asserts that Christ is eternal, and the Scriptures call him the beginning of the creation of God; must not one idea yield to the other?

If the doctrine asserts that the law is infinite, and that man is capacitated to fulfil its requirements, what can be meant by a finite capacity?

If Christ in his human nature was finite, and in his human nature only laid down his life; how could he have made an infinite attonement?

If Christ has two natures, and really died in his divine or infinite capacity, in order to make an infinite atonement, can his *dying* being, be the *everliving* Jehovah?

It seems to me that when a proposition so plainly contradicts itself, it must require a *powerful, energetic* mind, to be able to beleive it. If sin is to receive infinite punishment, and yet in different degrees, what can *infinite* mean?

If it be asserted that Christ has borne the punishment, due to all the sins of the whole world, and yet the impenitent, must bear his own, how can they, in justice, both bear it?

These are propositions which I have not yet been able to reconcile with my ideas of truth, nor can I understand that the Bible requires me to believe such propositions. Some tell us they are Bible doctrines and we must believe in them, though they are *mysteries*. Yes, it is very easy to get over doctrines by calling them mysteries. 'Great *is* the mystery of godliness,' though the Savior and Apostles spent their lives in revealing it. A mystery is something hidden. If the above propositions are mysteries, then I cannot say that they are of any practical use to me; for I do not know how to accommodate myself to a set of principles the nature of which I know nothing about. But when mysteries are made known they are no longer mysteries except in retrospect; and those who read, will find that it was given to men 1800 years ago to know the mysteries of the kingdom.

I conclude therefore that what is really essential to salvation is made intelligible to common minds in the Gospel. I conclude this series of letters by saying the doctrine of the Trinity is the most popular doctrine of the social sphere in which I am placed, I could therefore wish, for *this* reason to be a Trinitarian. It makes the condition of salvation easier than any other theory, except Universalism; and if Christ has really suffered for the sins of the whole world, all that was due to them, it has the whole essence of Universalism; for man can bear no burden when God has taken all away. I could wish for this reason to be a Trinitarian. The plan of frequent social meetings adopted by Trinitarians, is more congenial to the exercise of our social capacities, and for this reason I could wish to be a Trinitarian; although I must say that this sociability seem to have led, in too many instances, to a familiarity that, has tempted and destroyed many a good man. When I was two and twenty, I was rather captivated with the pretensions, and forms of worship of the Methodists. Their easy yet significant cantology, their frequent, fluent, showy prayers, (the 'holy grunt,' I was never partial to,) their harmonious singing, (for they always availed themselves of the best airs of this wicked world's music,) and the popularity of the Trinity, these combined, often made me wish to become in some form or other, what is, significantly called Orthodox. Frequent were my attempts to make the Bible teach the doctrines of the Trinity, and the plainest reasons I can now offer for not being a Trinitarian, are, that the Bible would not suffer it, and that conscience would not suffer it, without the Bible.

Yours in sincerity.

[From the New York Evangelist.]

A GIFTED HEARER.

My ears had been ringing with commendations of this gifted preacher and that gifted preacher. And I was glad there were such, but I could not but think that a *gifted hearer* was an object worthy of some notice. I had not heard any commendation sent in this direction, and could not but think that this was a gap that ought to be filled. Being acquainted with an interesting specimen, I will say,

1st. That he had the gift of *promptness* in attending on public worship. He was scrupulously punctual in reaching his seat at the appointed time. You might get a catalogue of loiterers a fathom long, in that congregation; but you could not put this man's name on the list without breaking the ninth commandment. I wish some of his neighbors had coveted earnestly that excellent gift.

2nd. But he had another, that of a *deep and earnest attention* to the preacher. Some send their eyes on errands all over the house. They have a pulpit-direction now and then, to be sure; but there is no fixedness about them. The new ribons and feathers, and new comers and late comers, catch and take up attention, and the preacher gets only what is not taken up by the feathers, &c. He seems to be no more himself, nor his message either, than a feather to such a hearer.

But our gifted friend did not belong to this tribe. He seemed to feel that the preacher had something of importance to say *to him*, and that the preacher was anxious he should hear it—very anxious; and this made him anxious himself to hear it. And this made him a most serious and earnest listener; and I should like to see the man that would deny that this was an excellent gift.

3rd. But he had another still more excellent, *he loved and practised what he heard.* Many do not seem to think that it is expected of them that they shall carry anything away of what they hear. But that is a great mistake. They are expected by the preacher, and by that authority under which he acts, to hide the word of God so deeply in their hearts, that they cannot help carrying it away, and cannot help becoming wiser and better for what they heard. Some are so much engaged in worldly dreams while in the sanctuary, or so drowsy, that truth cannot get any farther than their ears, and not always so far as that. They go home as empty as they came.

But the hearer now in my eye, always brought away something from the house of God. He had the gift of giving the truth so cordial a welcome, that, like a good angel, it accompanied him home, and kindled the fire of divine love in his soul, and wrapped him in its own beautiful robe, and put a sweet song in his mouth, even this, 'How amiable are thy tabernacles, O Lord of hosts; a day in thy courts is better than a thousand.'

Several things follow from all this—

1. That gifted preachers are not the only gifted beings in the world. Their endowments may be very valuable, and we may well glory in them; but so are a gifted hearer's endowments, and they are worthy of honor. And for that reason, I remark,

2. A gifted hearer is a great gift to a preacher. He helps the preacher to some of his gifts. His deep and fixed attention, his devout deportment, and especially the holy and happy influence which the preacher's messages exert upon his heart and life, greatly animate and comfort the preacher. This makes him a better preacher.

3. A gifted hearer is a great gift to a congregation. He is of great use in leading others to be attentive, devout, and doers of the word, as well as hearers. He is a living rebuke to all the irregular, the tardy, the drowsy, and the unprofited hearers. Hence,

4. The desire to have gifted preachers, should have for its yoke-fellow, the desire for gifted hearers. We should aim to multiply both classes as fast as we can.

A PARABLE OF MANY TRUTHS.

CHAP. I.

1. A certain lord had four sons.
2. And, while they were young, he sent them into a distant country to be taught in the schools of wisdom for which it was renowned.
3. And when they departed he kissed them and said, Beloved children, ye are of one father; be kind to each other, and gentle, whithersoever ye go. Behold! mine eyes watch for the day of your return.
4. And they went forth from their father's house.
5. Now, after some years, they came together to rehearse the things which they had seen and heard. And when they had talked, they said to each other,
6. Our heart yearneth greatly towards our father: let us go and visit his house.
7. And the eldest son said unto his brethren, Arise quickly, and let us go: for there came to me, of late, a messenger who said that such was our father's will:
8. Moreover, he brought a letter which he said that our father hath written to the same effect.
9. Then did these brethren rejoice together, and journey onward to seek their father's face.
10. And the eldest brother went foremost, and shortly led them to the sea-side, and said,
11. We will enter into a vessel, and go by it; for so the messenger declared that we should do: the pilot of the vessel can alone guide us over the troubled sea.
12. But the younger brethren said, The perils of the sea are very great, and the vessel is frail. Why should we perish, and our father grieve? Surely such cannot be his will.
13. And they demanded to see their father's letter; and when they saw it they were glad.
14. But because the messenger had not been careful to keep it from the wind and rain by the way, it was hard to be read and understood in many parts; and not a few words were quite rubbed out.
15. Nevertheless, they gathered from it that they should be careful to follow only a sufficient guide, and should be kind and gentle to each other by the way.
16. And the younger brethren said, We cannot enter into the ship; for we count not the messenger to have been faithful, else he would have taken greater care of our father's letter.
17. Then the eldest brother grew very wroth, and said, The vessel is safe as the ark of Noah. It is ye only that are proudly set against your father's will.
18. But his brethren answered and said, Nay, brother, condemn us not: hearken rather to what we would say.
19. Yet he would not hearken; for, turning away, he entered into the ship, and gave them no word of peace or kindness.
20. And when he was gone, the three younger brethren went and procured, each for himself, a map of the countries and divers roads that lay between them and their father's house:
21. For they said to each other, Without this we shall have no pledge that we are guided aright.
22. And when they had consulted the maps, they went forward on their way: and the eldest of the three hired, as a guide, a certain man who professed that he knew the road.

CHAP. II.

1. Now it came to pass that as the three brethren journeyed, they reached a place where the road divided into two ways; the one path going Eastward, and the other verging toward the West.
2. And the guide essayed to turn toward the East, but the two youngor brethren said unto him,
3. Art thou a sufficient guide? The map which we have showeth plainly that the nearest path to our father's house is by the road that goeth toward the West.
4. Then the elder of the three opened his mouth and said unto them, Are ye not proud and rebellious of heart to dispute with the guide whom your father commanded you to follow?
5. Lo! ye will wander in your own folly, and perish in the wrong way! As for me, I go with the appointed guide.
6. But his brethren answered him and said, It must needs be, brother, that thou journey on the path that seems to thee best; yet, hearken, and come with us.
7. The guide is not appointed by our father, but misleadeth thee: the map is a guide more worthy of trust: hath it not been right hitherto?
8. When their elder brother heard these words, he waxed angry, and departed on his way from them. And they called after him with a sorrowful voice, and said,
9. If thou wilt leave us, give us, at least, thy blessing: let us part in peace.
10. But he only reviled them, and passed on his way.
11. And when the two brethren that were left had gone far together, and found that their maps argeed with the road, and that now the way seemed plain and direct to their father's house, they raised their voices and sang for joy.
12. And they began to talk of their father's letter. And the younger of the two said unto the elder,
13. The hand-writing is not of one character, and often looketh as though it had been added unto. And the seal of the letter seemeth to me not to be my father's seal. My serious thought is that the faithless messenger hath meddled with and altered our father's work.
14. But his brother answered sharply, and said, Believest thou not that the letter is thy father's, and the seal his? Art thou, also, an undutiful child?
15. And when the younger brother heard these words, his eyes were filled with tears: nevertheless, he spake again, and said,
16. My brother, let there be no strife between thee and me because I think the writing not all our father's, and the seal not his.
17. Are we not travelling to our father's house with an equal desire to see his face? And is not our road one and the same?
18. But his brother answered and said, We are travelling to our father's house, and our road is one and the same: yet will I not go in company with one who acknowledgeth not his father's seal, and who believeth not that his father hath sent for him.
19. And when the younger saw that the face of his brother was changed towards him, he was much grieved: yet did he answer with a firm voice and say,
20. Nay, my brother, condemn me not. Though I cannot acknowledge this to be my father's seal, nor all the words of this letter to be my father's words, yet do I know that he wishes for our return, for I reflect on his love in our early days.
21. Do I not acknowledge equally with thee the duty of seeking our father's face?
23. Nay, further, my brother, may I not feel that the letter is in accordance with our father's love, and doth agree with his desire for our return, though he hath not written it himself, or sealed it with his own seal?
24. But the elder brother would hearken no longer; for he turned and said, Away from me, and journey by thyself.
25. So the younger brother was left alone.
26. Now it came to pass that, after a certain time, when these four brethren had passed through many trials, they arrived in sight of their father's house.
27. And word had come to his ear, how and why some of them had quarrelled by the way.
28. And when he saw, he came forth to meet them—but they were troubled when they met once more; and the elder brethren could not look upon their father's face.
29. For they remembered his words, spoken in their childhood and contained in the letter, that as children of the same father they should evermore be kind to each other.
30. And when the father saw that their hearts were softened, he joined their hands together, and said, Oh! my children, should ye not have held as most important that which ye all knew to be my will? Should ye not have remembered that love was the fulfilling of my law?
31. Then they bowed their heads and wept: they embraced and were forgiven: and there was peace and joy in their father's house.
32. He that hath ears to hear, let him hear.—*Christian Reformer.*

For the Register and Observer.

MINISTRY AT LARGE.

Baltimore, June 13th, 1843.

Rev. ——, Dear Sir and Brother,—For more than a week I have been looking for a moment's leisure to report to you how happily we passed the first day of the present month. The opening hours of Thursday, June 1st, found the Schools of our Baltimore Ministry at Large assembled at the Mission Room. With no other uniform than aprons of white, and three simple banners to keep us in rank, we made our way toward 'Mount Hope' by the shortest route. In a beautiful grove just beyond it, a good sized tent had been erected for us. This we made the centre of the festival. The number of our friends who came out, either in crriages or on foot, to be helpers of our joy, was a most agreeable surprise to us. I give you the simplest outline of the day's enjoyments.

After some appropriate religious exercises at the Mission Room, the procession formed, about 75 in number, all bearing branches of green in their hands. A few of the parents of the children walked by the side of the classes. It was something quite new to them; and a pleasant sight it was to see them and their little ones, escaped from their confined and narrow rooms, to breathe for once the freshness of the woods.

At half past nine, A. M., we entered, singing as we went, the mansion of one of our friends who lives near the grove. There we had rest and were refreshed; and our ears were again opened to the glad tidings of the word of God. We entered the grove, at ten o'clock, and from that time till twelve, we had 'glorious liberty' to our heart's content. We were all children then, and had but one Father, even God. At twelve o'clock the sound of the bell brought all within the circle of the seats and 'The Order of Services' which I enclose in this letter, was there observed. 1st, Selections from Scripture, by the 'Minister at Large.' 2d, A hymn which he prepared for a similar excursion of the Hollis Street Sunday School three years ago.

Break forth! oh, break forth into music and gladness!
Let all hearts and voices in harmony play:
Away from our chorus the least note of sadness,
Drink! drink the wild freshness of Summer to-day!

If Jesus himself were on earth to behold us,
Oh, would not the smile of his presence be given?
Yes, yes, if his own loving spirit enfold us,
He says, 'that of such is the Kingdom of heaven.'

Then, come, you young voices HE loved in the Temple!
Descend from that sky to enrapture our lays;
Here surely's a Temple more grand than Judea's,
Here shout your hosannas and 'perfect your praise!'

Fear not, little flock, your Redeemer is near you,
Come all and be children—the children of God!
Oh, bless us, thou soul-loving Parent of Parents;
Give wings! and we'll mount to thine angels' abode.

Away! then away! through the courts of the Temple,
That wait for our innocent frolic and smile;
Shout! shout! mid the sportive and low-nodding branches,
Exult with the bee and the robin awhile!!!

Remember the groves and the flowers of Eden,
While hope, love and joy dance in happy accord;
Be glad in the sun-light and fragrance of Heaven,
The bountiful presence and smile of the Lord!

3d, Prayer; first, by the children; (a prayer taught them at the school) and next by Rev. Geo. W. Burnap. 4th, 'From Greenland's Icy Mountains.' 5th, Addresses alternating with the singing of the children. The speakers were Rev. G. W. Burnap, Wm. H. Keighler Esq., and the Missionary. 6th, Doxology. 7th, Benediction. These services were completed in one hour. Then followed the feast, *not* 'of reason,' but of something quite as substantial and most liberally provided. Enjoyment of the free air and of all that Providence ministers 'at large,' occupied the next two hours. The day being quite as cool as we desired and no signs of fatigue appearing, the procession then formed for a further excursion to the home of their friend, the Minister at Large. The day was here brought to a happy close by the enjoyment of roaming over the place and the subsequent gathering of the children to sing their hymns. They then entered the city by the Pennsylvania Avenue and reached the Mission Room before sundown.

These were the children of the poor, half of them orphans by one parent, some orphans altogether, some worse than orphans, some of them had been deserted by their natural protectors, and one interesting child by reason of rapidly failing vision came out to look on the glories of God the Creator for the first and the last time. Our Boston friends and our Boston Sunday Schools were remembered by us on that day, both in our prayers and our addresses. Seldom is so much happiness procured in this world to so many, at so little cost, and so entirely unmingled with regret.

Yours in Christian service and hope,

C. H. A. D.

We find in the Massachusetts Ploughman the following interesting notice of a pleasant scene at Framingham, a few weeks since.

REV. DR. KELLOGG AT THE TEA PARTY.

A lady has sent us the following communication, describing the Tea Party which was formed a few weeks since, out of regard to the Rev. Dr. K., who for a long course of years was the only clergyman in the large town of Framingham.

It must have been very pleasant to see, assembled in the Town Hall, the old parishioners of Dr. Kellogg, of all persuasions and doxies,—Calvinistic, Unitarian, Baptist, Universalist, Methodist, (one at least, a near relative) and—no, there was not a representative of the Society of Friends or Quakers in the Hall.

Doctor Kellogg is now in his 88th year. In good old times he was an intimate friend of Dr. Ripley of Concord, and both preached in those towns as candidates for settlement.

We hear that the profits arising from this enterprise, were presented to the good old Doctor as a testimony of respect for his past usefulness.

Dear Sir: I have been hoping from week to week, to see some account, in your paper, of a very pleasant tea party, given at the Town Hall in Framingham, May 12th, as a testimony of respect to the Rev. Dr. Kellogg, the old town's minister and pastor, who, since one of those unhappy divisions, which rend asunder the ties of pastor and people, kindred and families, has withdrawn into the seclusion of his own home, almost 'the world forgetting, by the world forgot.' It was a rare privilege to see his venerable form, bending under the cares and infirmities of 87 years, again mingling in festive scenes, sharing anew the sympathies and greetings of those, from whom he had long been separated, perhaps *estranged.* The whole affair was originated, carried on, and completed, it is believed, in a true, Christian spirit.

One of the happiest features of the occasion was, that the *whole town* participated in it. Nearly all the different religious societies were well represented and the only thing to be regretted was, that unavoidable circumstances should have kept *any* at *home.* It must have been *delightful,* it must have been *heart-cheering* to every *lover* of God and of man, to see *brethren,* yes, we are *all brethren,* for we have but *one Father* and *one home,* laying aside those *unhallowed animosities,* which separate us from the love of the Father and render the heart, cold, selfish, isolated—joining hand, heart and voice in this good cause.'

Every countenance present, young and old, beaming forth the joy of the heart, at meeting thus in love and harmony, to pay one of the last tributes of respect to age—to the *past*—and in that little word what a train of recollections rushed up! The feverish joy, and hope, and fear of the bridal home—the unutterable anguish of the funeral bier—the deep devotion, which the parent-heart alone can know, as it consecrates its first-born, with the holy waters of baptism and feels itself linked by another tie, to the Eternal. And there stood they—minister and people, who had mingled of old in all these treasured sympathies, meeting face to face, probably for the last time till all should meet, Shepherd and flock, in the fold of the Redeemer. It was an hour to touch the heart, and we trust the prayer of all was, may the spirit of love enter in and dwell there. The hall was tastefully decorated with evergreens and flowers, and illuminated by bright lights and the brighter beams of happy faces and loving hearts. Above the desk, in front of which, Dr. Kellogg and the clergymen of the town sat, was a mossy motto, executed with much skill, 'The leaf fades, but virtue never.' The tables were beautifully spread and several hundreds partook of the repast. On the following day, many baskets of fragments were taken up, for distribution among the poor and needy. The Birds, whose presence is always gladdening, warbled forth their sweet lays from amid the leafy boughs and rosy bowers, contributing much to the gratification and not a little to the *harmony* of the occasion. The meeting was opened by an appropriate invocation from the Rev. Mr. Train. After partaking of the entertainment, Dr. K., his eye glowing with the light of other days, arose to address the assembly. His emotion was such that the floor upon which he stood literally trembled. He expressed his gratitude for the attention bestowed on him; adverted to the fathers and mothers of those present; the men and women of other days, with whom he had long walked in company, but who had gone before him to their rest; spoke of the changes which had taken place during his long life, a ministry of nearly fifty years, and expressed with great force and feeling his gratification at beholding Christians of all denominations meeting in pleasant intercourse, It should be so—the partition walls which had so long separated Christian hearts, were *artificial,* were not of the church, and should be levelled with the dust. He hoped this was the beginning of a happy change.—Differing as we do in theological opinions, these differences should not prevent the interchange of Christian sympathies, kind affections and the courteous attentions of social life. He said it was his fervent prayer that all might live in peace and union and in the enjoyment of every temporal and spiritual good. His address was uttered with great force and distinctness and showed the vigor and energy which characterise his old age.

When he had finished speaking, opportunity was afforded to any who desired, to go up and exchange greetings with him, which was done by a great proportion of those present.—This was followed by some very sprightly remarks from Gen. Mattoon, of Amherst; a venerable old soldier of the revolution, and one of the electors of Washington in his second term of Presidency. He was the senior of Dr. K by a few months in age, his companion in College and his life-long friend. He expressed his great gratification at seeing his old friend so honored—it was one of the happiest moments of his life, though that life had been long and marked by many a scene. He alluded quite humorously to his agreeable recollections of Framingham ladies.—He was so bright, so animated and so sprightly, it was hard to believe, that the outward world was darkened; but it was cheering to reflect that age, though it withers the body, sears not the affections, and that through the blindness of the natural eye, shines the sunlight of the soul. The Hon. Samuel Greele of Boston, an invited guest, succeeded Gen. Mattoon, with a very happy address, which, though the effusion of the moment was listened to with general interest and gratification. Mr. Bird of the choir, spoke and we thank him for it. He spoke, he said, not because he was in the habit of speaking, not because it was expected of him, but because he was constrained to speak—he could not help it—he had something in his heart he wanted to utter. His great idea was, the importance of keeping alive the spirit of *veneration.* He was glad to see in *one* place some evidence that it was not yet extinct—it seems to be fast dying away. Nothing is now *respectable.* The beardless chin, and the head whitened with the snows of many a winter;—the ignorance of the unlettered, and the wisdom of the sage, are on a level. The great present absorbs all thoughts and there is no reverence for the past. *Self* is the great object of devotion, and homage paid to age, character, dignities, offices and self-detraction, unworthy the dignity of men, who are all born free and equal. Such an occasion as this, he thought would create and keep alive that respect which is always due to age, and would impress on the minds of the young, the importance of paying deference to their superiors in age and of showing them those little attentions so graceful in youth and which it costs them so little to bestow.

Such is a brief sketch of the 'sayings and doings' of the occasion, and we trust it has been said and done for good. Indeed we think nothing has ever occurred in this town which has seemed to produce so much good feeling and to augur so happily for the future.

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Framingham, June 18th, 1843.

AMERICAN PEACE SOCIETY.

We gave a brief account of the Annual Meeting of this Society, held May 29th, and from the June number of the Advocate of Peace, which contains the Annual Report. We learn that the Address delivered by Mr. Peabody on that occasion will soon be published. We make the following extracts from the Report.

'The past has been a year both of trial and of triumph to the cause of peace. In common with all enterprizes of benevolence, we have found it extremely difficult, amid the pressure of the times, and the special urgency of other claims, to secure the funds indispensable for the prosecution of our work; but, with the smiles of the God of peace, and the favor of his friends, we have succeeded even, in this respect, much beyond our fears, and comparatively as well as almost any kindred society. Our income, though less than the average of years immediately preceding, has not diminished in proportion to the general depression of the times; and we have continued our former scale of operations with considerable increase in some departments, and with little curtailment in any. Our only discouragement has been found in the matter of funds; for in every thing else the cause has been decidedly prosperous. In no year have we seen such cheering indications of progress. Incredulity is yelding to the force of truth, and the public mind opening to receive our statements, if not in full faith, yet with cordial favor and sympathy. The triumph of our principles in the prevention of long-threaten wars, and in the peaceful adjustment of difficulties that had baffled the efforts of half a century, and frequently brought two leading nations of Christendom to the brink of blood, has forced men to acknowledge the possibility of better means than the sword for the settlement of national disputes, and awakened new hopes of general and lasting peace. We now begin to see, that the labors of our predecessors have not been in vain; for the seeds of peace, sown by Worcester and Grinke, Ladd and Channing, are at length germinating in the popular mind, and promise ere-long a rich and glorious harvest.'

Foreign Operations.

'The cause of peace has been prosecuted in other countries with unwonted zeal and success. From Switzerland we have received no direct communication; but we cannot doubt that the good seed sown by Count de Sellon, is taking root in the Swiss mind, and will yet bring forth a plentiful harvest.

From France we receive encouraging reports of the progress which the cause is making there. The Society of Christian Morals, embracing various objects of benevolence and reform, has a Committee on Peace; and one of its members, George M. Gibbes, Esq., a native of this country, but resident the last thirteen years in the French metropolis, has addressed to us an able and eloquent letter, detailing the plan and advantages of a *Daily International Peace Journal* at Paris; a grand conception, which we should heartily rejoice to see realized, but regret our inability to aid it from our own resources.

Our brethren in England, however, are the most zealous and efficient of all our co-workers. Their large periodical, their able tracts, the multitude of their small prints, their republications of such works from our country as those of Ladd and Jay, along with their agencies at home, and their missions on the continent, all attest their zeal, and promise a high degree of ultimate, if not speedy success. They offered a premium of 1000 frs. for the best essay in French; and the award was made in Paris at the last anniversary of the Society of Christian Morals, and the work (by M. Bazin) immediately published. They also sent an agent, peculiarly qualified for the service, upon a tour of peace through the most important countries of Europe; and the reception he met everywhere may well raise our hopes of this cause even on a continent drenched for ages in blood.'

General Events.

'The year has been pregnant with events of vast importance to our cause. Devout thanks are due to the God of peace for the escape of our own land in three cases from actual or threatened war. Our difficulties with Mexico, which had before brought us to the verge of conflict, grew the last year more alarming; but the danger is now past, and a settlement effected that promises a more quiet and permanent peace.

Of the Seminole war we hardly know in what terms to speak. Some fifty millions we have worse than wasted in our crusade against the poor Seminoles, one of the most peaceful, harmless tribes on this continent, whom kindness, or simple justice, would have bound to us in perpetual friendship. We first abused, and then they retaliated; we next drew the sword to avenge the very outrages we had provoked; and when years of cold-blooded butcheries had failed to subdue them, we sent our borrowed blood-hounds to hunt them through the everglades of Florida. It was all in vain; for a mere handful of Seminoles still bade defiance to our utmost wrath; and our only way of ending the contest was to cease from fighting them! Our government did so; and this step alone ended that shameful and disastrous war.

In our dispute with England, we acted a wiser part. The chief bone of contention had come down from the treaty of 1783; and often had it threatened to plunge forty millions of men, descended from the same ancestry, and professing the same religion of peace, in all the horrors of war about a strip of wild land not worth so much money as a single day of conflict would have cost. There was at times a great deal of ill-blood on both sides; but the good sense of England and America prevailed under God to hold such war-spirit in check, until a full and amicable consideration of the subject led to a settlement more satisfactory to each party than could probably have been obtained after a conflict that would have shed rivers of blood, and wasted myriads of treasure. We have heard from the kennels of war an occasional growl against the treaty; but an overwhelming majority of the people in both countries rejoiced in the result, and applauded the negotiators as benefactors of the world, entitled to far more praise than any conqueror that ever ravaged the earth with fire and sword. Nor can we refrain from remarking that the negotia-

tion developed new principles and a new spirit in the intercourse of nations; principles of equity, forbearance and regard for each other's interests; a spirit of amity, and candor, and concession for the sake of peace; a development full of promise to the future peace of these countries, and of all Christendom. Let the same spirit pervade all nations in their intercourse; and they would soon learn to adjust their difficulties in every case without the effusion of blood.

The peace of England with China, and the withdrawal of her troops from Afghanistan, have also signalized the past year. Both wars had deeply disgraced the Christian name; but we trust that the voice of the civilized world, indignant at her conduct, and visiting it with merited rebuke, will have taught her government a lesson sufficient to restrain it in future from similar outrages. It was humiliating to behold England, the leading nation of Christendom, prostituting her mighty energies to such vile, remorseless, cold-blooded wars, and thus making not only her own name, but that of Christianity itself, a by-word and reproach, a hissing and a scorn all over the earth. It is time to call such things by their right names; and, though the Christians of England have been instructed by their government solemnly to thank the God of peace for those wholesale butcheries, it will take centuries to wipe from her character this deep and well nigh indelible infamy.

The war-god of Christendom is obviously relaxing his grasp. Men are sighing for relief from his burdens; and we find England, France, and other nations of Europe, reducing their military establishments. We know not the exact extent of these reductions; but France has recently dismissed nearly 100,000 soldiers, and now has a standing army of about 150,000 less than she had a little more than one year ago. This example will soon be followed by all, or nearly all, the governments of the old world, and thus diminish their expenses some hundreds of millions a year.

The spirit of inquiry is abroad on this subject. Men begin to reflect on the evils of war, to inquire whether they cannot be avoided, and to recognize the possibility of nations settling their disputes in essentially the same way that individuals do theirs. There is through Christendom an obvious and cheering increase of pacific sentiments. We find it almost every where. We see it among the high and low, in the counting-room and workshop, in the parlor and the camp, in the palace and the cottage. Its echoes we hear from the pulpit and the press, from the school-room and the fireside, from the field, the factory and the shop, from the cabinets of kings and the halls of democratic legislatures.

The age is full of hope to this cause. There never has been a better time for effort; and we need, under God, only the means of his own appointment rightly used. Never before have we seen so much encouragement for the use of such means; nor can we allow ourselves to doubt that our friends will yet rally for the vigorous support of this cause, and contribute the money and personal exertions necessary to insure its glorious triumph in the permanent peace ere-long of all Christendom, and eventually of the whole earth.'

CHRISTIAN REGISTER.

BOSTON, JULY 1st, 1843.

IMPORTANT RELIGIOUS MOVEMENTS IN SCOTLAND.

The last arrival from England brought us tidings of great interest to the conflicting religious parties both there and here. Every sect and party in the mother country has its representative in this; the sympathy which unites the two countries through these associations is probably stronger and deeper than it ever was in the old colony times. The echoes of sectarian zeal, of philanthropic candor, and of moral feeling, seem to cross the ocean with the swift steamers. Before the excitement connected with any measure or occurrence has at all subsided in the land in which it originated, the response of the other hemisphere is heard, and the common feeling spread over so wide a space becomes deeper and more enduring.

The most important measure lately announced to us is the Disruption of the Scotch Kirk. The long anticipated revolt took place on the 18th of May, an event of vast importance to the civil, social, and religious interests of Scotland. More than four hundred of the clergymen and ministers of the Established Church, with a large part of their ruling elders and congregations, have given up their places of worship, their manses and glebes, their endowments and emoluments, and committed themselves, their office, work, and maintenance to the Providence of God, and the affections of the people. By this act they have borne their testimony against civil interference with the concerns of religion, they have made a sacrifice to conscientious convictions, and have resolved that rather than succumb to the encroachments of the State, they will yield all its favors. The difficulty which has thus come to a head, has long been fomenting and developing itself. The parties at issue bear the names of the *Moderates* or *Intrusionists*, and the *Non-Intrusionists*. The question in controversy is, whether the Church, in subordination only to its invisible Head, shall be or shall not be subject to the authority of the State in spiritual matters, such as the ordination and settlement of its ministers, their call to their parishes, and the discipline of church members. The State has claimed this authority and enforced it; the most galling and obnoxious, of all the methods in which it has interfered, being the imposition of clergymen upon vacant parishes, contrary to the expressed wishes of the parishioners and the injunctions of the Presbytery: thus has the State set at nought both the wishes of the people and the constituted judicatory of the Church. The Non-Intrusionists in a convention held in November 1842, resolved to take the final step, if, when their cause had been presented to the highest court of appeal, their grievances were not removed.

In anticipation of the most unfavorable issue of their remonstrance to the Government, more than six hundred 'collecting associations' had been formed to raise funds for building neat, plain and substantial church edifices and for the maintenance of ministers. The amount thus raised already was a million and a half of dollars, designed for a common stock, and additions were constantly made to it. The following are the grievances which the Non-Intrusionists urged in their Protest.

'1st. The Courts of the Church, as now established, and members thereof, are liable to be coerced by the Civil Courts in the exercise of their spiritual functions; and in particular, in their admission to the office of the holy ministry, and the constitution of the pastoral relation, and that they are subject to be compelled to intrude ministers on reclaiming congregations in opposition to the fundamental principles of the church, and their views of the word of God, and to the liberities of Christ's people.

2nd. That the said Civil Courts have power to interfere with and interdict the preaching of the gospel, and administration of ordinances as authorized and enjoined by the Church Courts of the Establishment.

3rd. That the said Civil Courts have power to suspend spiritual censures pronounced by the Church Courts of the Establishment against ministers and probationers of the Church, and to interdict their execution as to spiritual effects, functions and privileges.

4th. That the Civil Courts have power to reduce and set aside the sentences of the Church Courts of the Establishment, deposing ministers from the office of the holy ministry, and depriving probationers of their license to preach the gospel, with reference to the spiritual status, functions, and privileges of such ministers and probationers—restoring them to the spiritual office and status of which the Church Courts had deprived them.

5th. That the said Civil Courts have power to determine on the right to sit as members of the Supreme and other Judicatories of the Church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said Judicatories.

6th. That the said Civil Courts have power to supersede the majority of a Church Court of the Establishment, in regard to the exercise of its spiritual functions as a Church Court, and to authorize the minority to exercise the said functions, in opposition to the Court itself, and to the superior Judicatories of the Establishment.

7th. That the said Civil Courts have power to stay processes of discipline pending before Courts of the Church by law established, and to interdict such Courts from proceeding therein.

8th. That no pastor of a congregation can be admitted into the Church Courts of the Establishment and allowed to rule, as well as to teach, agreeable to the institution of the office by the Head of the Church, nor to sit in any of the Judicatories of the Church, inferior or supreme, and that no additional provision can be made for the exercise of spiritual discipline among members of the Church, though not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish, without the coercion of a Civil Court.'

After the reading of the Protest in the recent meeting of the Assembly, the Moderator, Dr. Welsh, a Non-Intrusionist, followed by Dr. Chalmers, by the other leaders, and by their adherents, left the Church, at first amid awful silence, and then amid enthusiastic applause. They proceeded to a hall provided for them at Tanfield, Canonmills, and organized by the choice of Dr. Chalmers, as Moderator, and Mr. Pitcairn and Dr. Clason, as clerks. Dr. Chalmers, on taking the chair made an eloquent address, in which he set forth as follows the grounds of their action.

'The time has now gone by for lengthened argumentation either on the one side or the other of the Church question. That is over; and it is now followed by a busy season of doings more than of sayings, which will leave room for little else than a few brief sentences expressive of the grounds on which we act—not of the reasons by which these actings might be vindicated. 1. It is clear that, anterior to her connection with the State, the Church had a government of her own, acting in her own proper sphere, with certain inherent liberties which, save by reason of persecution, were not violated. 2. That when the Church entered into connection with the State, she gave up no part of her liberties; it was her inalienable birthright, with which she would not part. The Church willingly gave her services, but her liberties were not hers to give; it was not only her privilege, but her bounden duty to hold them fast. 3. The ancestors of the Church of Scotland, true to their principles, did not give up their Christian liberty when they entered into connection with the State. They maintained these in circumstances of controversy, and of cruel persecution, for a whole century. They were bound to the sacred cause by a generous devotion; and so they kept alive, in the worst of times, their liberties and privileges, till the treaty of the Revolution Settlement, when what the Church deemed her charter was consented to by the State, as her constitutional liberties. 4. That a free and separate Government in things ecclesiastical was guaranteed to the Church, which has subsisted for nearly a century and a half without molestation on the part of the civil courts; nor during the whole of that period, till within these last few years, did she suffer any inroad or violence at their hands; so that it may be averred, with all safety, that there was not a man who even once dreamed of such concessions as have recently been practised, as in the least degree likely, or even possible. 5. That the first breach which has been effected in the rightful privileges of the Church has been founded on an interpretation of the Act of Queen Anne, passed in the year 1712, anent the restoration of patronage, by which interpretation the discovery has been elicited for the first time—for a discovery it may well be termed by all the parties in this controversy—of a contrariety or conflict which was never before suspected to exist between that statute of Queen Anne, and those prior statutes which were enacted or confirmed by the Revolution Settlement; and though these were never referred to by the law Lords in their last adverse decision by the House of Peers in the case of Auchterarder, they were regarded and appealed to by the Assembly in the Claim of Rights, as forming the charter of the constitutional liberties of the Church of Scotland. 6. In these circumstances the Church appealed to Parliament, resting her ground on the hitherto unviolated construction of the law; and pointing to the latent discrepancy that had had now been evolved for the first time between the posterior act of the Legislature and those prior deeds which were guaranteed at the Revolution, and by the Treaty of Union between the two kingdoms. 7. And lastly, to conclude this brief synopsis of a subject which is much better treated and more expanded in the document which you are about to hear, our application was rejected, and the Legislature declined to remedy the evil which had hitherto lain dormant and unobserved during 130 years. We now make a higher appeal, from our constitution, which has been disregarded, to our conscience, which tells us that the ecclesiastical ought not to be subjected to the civil power in things spiritual. We are therefore compelled, though with great reluctance and deep sorrow of heart, to quit the advantages of the British Establishment, because she has fallen from her original principle, in the hope that we shall be suffered to prosecute our labors in peace on the ground of British toleration. These are the principles that have occasioned the movements of this day, and brought us together on the present occasion. And now, reverend fathers and brethren, it is well that you should have been strengthened by your Master in Heaven to make the surrender you have done, of every thing that is dear to nature;—casting aside all your earthly dependence rather than offend conscience, incur the guilt of sinful compliance by thwarting your own sense of duty, and running counter to the Bible, our Great Church Directory and Statute Book. It is well that you have made for the present a clean escape from this condemnation—and that in the issue of the contest between a sacrifice of principle and a sacrifice of your worldly possessions, you have resolved upon the latter; and while to the eye of sense you are without a provision and a home, embarked upon a wide ocean of uncertainty, save that great and generous certainty which is apprehended by the eye of faith, that God reigneth, and that he will not forsake the families of the faithful.'

The Assembly then proceeded to such further business as their situation demanded, and on May 23d, passed an act of separation from the Establishment, and the constitution of a free Presbyterian Church.

The Protesting Party have of course been formally exscinded from and by the General Assembly of the Kirk, the ministers disqualified from any spiritual charge, their parishes declared vacant, and the ruling elders deposed. The *Non-Intrusionists* on their part have passed an act of separation. Thus matters stood at the last advices.

What will be the result of this discord among brethren it is impossible now to predict. Those who are on the spot know not nor can they imagine what consequences are to follow. The advocates of the same unscriptural, Calvinistic creed, maintaining the same doctrines, and tracing their Christian pedigree to John Knox are now divided, not only into two, but into three parties, for beside the two just set in opposition, there are the Seceders from the Church on account of its connection with the State, as an Establishment.

If they intend to act over again in Scotland the battles of the Covenant, and to repeat the tragedies and romances which have made their history a stirring tale; we should like to receive early information, that we may be there to verify the old legends which have so engaged our interest.

For the Register and Observer.

THIS IS BUT THE BEGINNING.

In my reading a few days since, I met with the following beautiful passage.

'Life is rich and beautiful; God's goodness is inexhaustible; why then should our hearts cease to receive it? Why should they wither away, so long as there flow rich wells of enjoyment? If they do, it must be their own fault. They contract themselves; they will not expand in order to rejoice in the joy of others, to admire the beauty of the world. Ah! that is poverty of soul. *I* will keep my soul open; spring, and friendship, and song, live perpetually on the earth. Heavy and woful times may come, but they must go again; and even while they last, shall we no longer look at the sunshine which falls on our lives, as on that which is turned away from it?'

This was one mood of feeling induced by scenes and events, the experience of which has doubtless sometimes inspired every heart with analogous sentiments. And yielding to the charm of genius, I said within myself, it is indeed so, and as for me I will keep my heart open to the sweet influence of life and nature, of the beautiful and the good. I will never again despond, and I will be cheerful and happy despite the occasional clouds, which sometimes come to darken the landscape of being.

But the writer following the swiftly changing scenes, through which the personages of her story are represented as passing, is soon merged, as unconsciously, as it comes to pass in real experience, in a mood as different as the scenes which inspired it. I turned only a few leaves before I came to the following expression of feeling, with which my own chimed in as naturally, as readily as before.

'Ah! such are his reflections upon what has happened, so many things in this life, give us only a glimpse of themselves, but come no further; so many a day dawns, but never becomes clear; so many things are begun but never ended! so that, contemplating this, one should be ready to let one's hands fall in utter discouragement, if it were not for the consoling thought, "This is but the beginning."'

And so it is! so in life do they mingle, the brighter and the darker threads of experience, the cheerful and the gloomy tides of feeling. No sooner are we happy, and buoyant with faith and hope, determine that we ever shall, ever *will* be so, then some cloud arises and overspreads our horizon, some vicissitude experienced or feared, some danger to ourselves or those we love, saddens our hearts, and fills us with anxious thoughts and distempered fancies. Happy as most of us may often be, prevailingly so, perhaps, there is still much in every one's experience to try the heart, and cast a shade even over its brighter hours. There is at least upon all things that 'stamp of imperfection of change and of mortality which

> —'gives to the flute-notes an under-tone,
> To the rose, a coloring not its own.'

Contemplating this, it is indeed true, that but for the consoling thought, 'this is but the beginning,' our hearts would often be ready to sink in utter discouragement, or seek relief in the studied apathy of stoicism, alike impenetrable to joy or grief. I am not conscious of exaggeration, I do not underrate the positive happiness of existence, making it even as is, a desirable boon to most, perhaps to all. But neither can I doubt that what has been said of the reverse side of our experience, meets a response in every heart, that has known aught of the vicissitudes and sorrows of life, from any of its thousand springs. How inexplicable were this condition to the heart, but for the light which is kindly shed upon it by the disclosures of religion. Were this other than the beginning merely, were it our only state of being, did the term of our earthly existence bound all our hopes and expectations, we might well doubt the perfect wisdom and goodness of our Creator. We could hardly forbear attributing to him something of the imperfection natural and moral, which we experience in ourselves and observe in mankind around us. And while we had no refuge to flee to of undying hopes, connected with a future and more perfect state of being, we might justly fear lest by some caprice of will, or deficiency of love or wisdom, or of power to effect his beneficent plans, our future condition in this present world might become too wretched to be borne, and absolute death, the annihilation of soul and sense, more to be desired than continued existence, under a providence so uncertain and capricious.

But how different the aspect given to these features of our condition by the light of religious faith! What illumination is shed down from the bright and everlasting heavens upon the strange vicissitudes of a lot which were otherwise so inexplicable and often gloomy! Now that life and immortality have been brought to light, now that we have been instructed to regard this as the infancy of our being, the preparation and not the end of life, the springtime as it were to a perennial and never ending summer and harvest of joys beyond our present imagination, now that we have been taught that discipline is the aspect in which we should primarily regard our present experience, the mystery is solved to the satisfaction at least, if not to the full enlightenment of reason, to the consolation, if not to the entire peace and comfort of the heart. If we cannot perfectly comprehend, we can yet in some good measure conceive why it is that infinite wisdom and goodness has placed us in a world where realization corresponds so imperfectly with the enchantments of fancy, the expectations of hope, and fascinations of desire, nay, where pain and disappointment so often balk our wisest and best endeavors, and afflict our most pure and innocent affections. And with calm and steadfast hearts we can bear up under the burthen of our griefs, since we are assured that through the operation of a providence, all-wise and merciful, our present affliction, light or heavy, which is but for a moment, worketh out for us a far more exceeding and an eternal weight of happiness and glory.

As denizens merely of this world, without faith, faith in a future life and in the disciplinary character and purpose of this, we might perhaps endure, but we never could be reconciled to the evils of our lot. But faith creates the world anew. Calamity borrows from it tints which relieve its darkness. It is true that evil still exists, sin and sorrow are real things, from which heart and flesh must ever shrink. But they are not the same to the believer, that they are to him who recognises no future, who trusts in no providence. Their effects are greatly mitigated by the reflection that they are wisely appointed and shall be overruled for good. It is an unspeakable comfort to the believer, that he can say, there is wisdom and mercy in the appointment by which I suffer; it is not the hand of blind and inexorable destiny, it is not the will of a stern and capricious being, it is the wise chastisement of a benignant parent which I recognise in my calamities, a parent who chastens me, not for his own pleasure but for my profit, that I may become a partaker of his holiness, and so prepared for a deeper participation of that divine peace which passeth understanding.' Herein is a blessed alleviation of his sorrows; a balm for every wound, in the assurance that he who inflicted it, wounds only to heal, to impart greater health and vigor to that moral system upon whose sound condition our happiness depends. Thus, though he may often grieve, he can seldom be tempted to repine; though he may be afflicted and for a time cast down, and unable immediately to rally his oppressed and humbled spirit, he will never give way to the chilly feeling of despair. And when the stern visitation has overpast, he will rise from his temporary prostration, acknowledging with gratitude the wisdom and mercy of God's chastising rod.

THE MURDER AT THE STATE PRISON IN CONNECTION WITH THE SUBJECT OF CAPITAL PUNISHMENTS.

The dreadful tragedy which occurred in the State Prison at Charlestown, lately, will present that great question as to the power of the civil law over human life, in its most solemn bearings. This paper has never yet cast whatever influence it may possess upon either side of that question. Nor do we feel able now to speak decisively upon the subject even for ourselves. It is a question which demands for its decision a combination of all the highest qualifications and traits of character possessed by the statesman, the jurist, the philanthropist and the Christian; and to these qualifications so seldom combined in any one individual should be added a profound knowledge of man's heart, and a large acquaintance with the statistics of crime in various ages and places and under different penal codes.

The late Mr. Lincoln was a man most admirably fitted for the situation which he filled. He was gentle and humane and highly benevolent. He acted from principle, and discharged all the duties of his office with a conscientious regard to all his obligations, to the State, to the prisoners and to his God. Notwithstanding he fell by the hand of one of the prisoners, yet it is certain that in general he won the respect and love of those who were thus placed under his charge. Previous to the funeral service at the dwelling of the deceased, his remains had been borne to the chapel of the prison, where, in presence of all the convicts, a discourse was pronounced by the chaplain, Rev. Jared Curtis. Abner Rogers, the murderer, was there likewise. In the course of his remarks, Mr. Curtis, speaking of the virtues of the deceased and the attachment which the convicts generally entertained for him, said, that it was his belief that if the dreadful act had been threatened in their presence, ninety-nine out of an hundred of them would have rushed between the knife and the victim. As he wished to test the truth of what he said, he requested the convicts who thought he was right to express their sense of it by rising. The chaplain had scarcely spoken the words when the convicts, with but one exception, were on their feet. They acted from the impulse of the moment indeed, yet who can doubt that it was in full sincerity.

When an important trial is pending, we consider it highly wrong to attempt to bias the minds of those who may be called to make a legal decision upon it, by any narrative or argument. We abstain, therefore, from all reference to the particulars of this case. We notice it now only as it presents in reality a contingency, the possible occurrence of which is much insisted upon by those who maintain the necessity of capital punishment. They urge that there is no security for the lives of those who have prisoners in their charge, if the threatened penalty of death for wilful murder is removed; that none will be found willing to risk the animosity and revenge of men already depraved, who may be suffering under a sentence of imprisonment for life, unless a heavier or a more awful penalty is in store to guard the life of the jailor. This argument deserves at least the attention of both parties on this great question.

A GOOD SUGGESTION.

We extract the following communication from a recent number of the 'Boston Recorder,' a Calvinistic paper. There are some strange admissions allowed in it, which though we believe them to be perfectly just, come better from a professed Trinitarian, than they would come from us. Matters then have at last come to this, that—'many Orthodox persons go to Unitarian Churches, and hear the same doctrines there which they do in their own.' We fully believe this, and we rejoice in its truth. How much does it speak in behalf of true progress! How nobly does it reward the labors of those eminent Unitarians who have passed away, but who labored in their generation to expound and vindicate the simple truths of the Gospel!

WHAT IS THE DIFFERENCE.

Mr. Editor,—I observed in a late number of your paper an article under this head, signed '*A young Pastor*,' suggesting the expediency of publishing a series of numbers in the Recorder, to be collected afterwards into a tract, on the doctrinal differences between the Orthodox and Unitarians. I thought it a prudent suggestion. A series of articles of this kind, written with fairness and candor, would subserve the cause both of truth and charity. It is a fact, that a great many persons do not understand where the difference lies between the two denominations. Many preachers keep their peculiar doctrines out of sight, from Sabbath to Sabbath. They are Trinitarians, but there is no definite recognition of that doctrine in their services. They are believers professedly in the Christian doctrines, as exhibited in the Assembly's Catechism, but those doctrines are kept out of sight. Many of our Orthodox clergymen, in their public exercises, seem to be Unitarians. Many Orthodox persons go to Unitarian Churches, and hear the same doctrines there which they do in their own. Thus many are confused. They have been taught to consider Unitarians in a great error; but they are unable to see any difference between the two denominations. Preachers are not plain and definite enough. There is a wide difference between the two denominations. And I hope that difference will be plainly, fully and fairly marked out; so that none need be deceived. Let the opinions of Unitarians be clearly stated, and put in striking contrast with the doctrines of the Orthodox, and give the people an opportunity to see and read and judge for themselves. Let it be done soberly, and the truth would be advanced. We have had too much round-about preaching. Let us not be ashamed nor afraid to avow our sentiments. A temporizing spirit is not the spirit of Christ.

DEDICATION.

The Dedication of the new Unitarian Meeting-house in Walpole took place on the 14th instant. The interest of the occasion, united with one of the finest days of the season, brought together a crowded audience from that and the neighboring towns. The services were these, interspersed with appropriate music by the choir.

Introductory Prayer, by Rev. J. Crosby, of Charlestown; Reading of the Scriptures, by Rev. A. Brown, of Brattleboro, Vt.; Consecrating Prayer, by Rev. A. A. Livermore, of Keene; Sermon, by Rev. H. W. Bellows, of New York city; Concluding Prayer, by Rev. A. Brown; Benediction, by Rev. A. M. Bridge, of Standish, Maine.

Two beautiful original Hymns prepared for the occasion were sung, which are given below. The Sermon was able and eloquent, and commanded the perfect attention of the audience. It clearly stated the great objects to which the house was devoted—the worship of God the Father; the faith of Jesus Christ, the Son of God; the influence of the Holy Spirit of God; Christian Liberty; and the peculiar views of Unitarian Christians. It is hoped that it will be given to the press.

Original Hymn, by J. N. Bellows.

Thy temple, Lord, the boundless sky,
All radiant nature is thy throne;
Yet to thy ear the faintest sigh
Of each repentant child is borne.

Not in the stately pile alone,
Thy presence or thy grace is found;
The humble prayer, the contrite moan,
Outpeals the loudest organ's sound.

We come to ask thy blessing, God,
Upon these walls our hands have built;
Oh may they be the ark and rod
To save us from the floods of guilt.

May closer bonds of Christian love
Unite our heart and warm our breast;
And this the gate of Heaven prove,
Where wand'ring, weary souls may rest.

Upon this altar let there burn
Devotion's fire, unquench'd and bright,
To guide from error, and to turn
Our course to Truth's celestial light.

Hymn written for the occasion by Thomas Hill.

Begirt with wood-crowned hills,
In loveliness array'd,
This vale, a temple built by God,
Seems for his worship made.

The birds at early dawn,
To Him their matins raise;
The water's roar at evening, brings
Its vesper hymn of praise.

While nature lifts its voice,
We would not silent be;
And therefore, Lord, these walls have rais'd,
In which to worship Thee.

Here let the holy font,
The supper's holy rite,
And sacred word of truth impart
Their sanctifying light.

Thus ever bless this house
With thine own presence, God;
Thus let it honor Jesus' name,
And spread thy praise abroad.

For the Register and Observer.

TO THOSE WHO WISH FOR AN OPPORTUNITY TO DO GOOD.

In the midst of a fertile and rapidly improving section of the Western country stands an Academy, two stories high, the prime cost of which was $1600. This building belongs to the Christians, Baptists and others, who have agreed to sell it to any denomination, which will, in the course of a few weeks, pay off the debts of the building, amounting to about $400, and agree to maintain a teacher there so long as it will support one. Undoubtedly scholars can be procured sufficient to give a good teacher a handsome salary. But the most important use to make of the building would be to make it in part now, and hereafter wholly a Theological Institution, of a liberal character, where Unitarians, Christians, Baptists, or others, could acquire that education which would make them far more useful as ministers than they can be with their present limited opportunities. Many Christian ministers are now ready, and anxious to attend such a Theological school. A gentleman every way qualified to take charge of the Institution, and who is desirous of acting also as a missionary, is now ready to go to the spot. All that is wanted is the four hundred dollars. But except this sum be procured within a few weeks, the opportunity will be lost.

The General Secretary of the A. U. A., and the Executive Committee are interested in this object, but doubt the propriety of appropriating the funds of the Association to such a purpose.

The ministers in the vicinity, Rev. Mr. Conant, Rev. Mr. Harrington, and others, are extremely anxious that this building be secured by the Unitarians, and have written repeatedly on the subject. Under these circumstances we ask,

1. Are there no individuals who will advance the money, after satisfying themselves of the utility of the investment?

2. Are there no religious societies among us who are about contributing to the missionary fund, who will cause their contribution to be devoted to this object? The advantages of the plan are obvious:

1. By possessing ourselves of the building, we can make it the centre of the best kind of missionary operation, those namely, which are connected with the diffusion of light and sound knowledge.

2. At a very trifling expense we lay the foundation of a Western Divinity School, which has been an object long desired and much needed. It is impossible for Cambridge to do more than supply the wants of our New England Churches; our Western missions and societies must be relinquished, or we must provide means of educating ministers on the spot.

3. We can do great good to the Christians and Methodists, by providing them with an opportunity of cultivating their minds and improving themselves in the knowledge of theology, morals, etc.

Further information on this subject can be procured from Rev. Charles Briggs, Boston.

J. F. C.

AN UNGRACIOUS RECEPTION.

Occasionally ministers and candidates for the ministry in the various other religious denominations go over to the Episcopal sect. Two thousand of the most eminent and estimable of the ministers of that sect in England left it in a body on St. Bartholomew's Day, (August 24,) 1662, rather than submit to the impositions upon their consciences. In the words of Locke, 'Bartholomew's Day was fatal to our Church and Religion, in throwing out a very great number of worthy, learned, pious and Orthodox Divines.' It will take Episcopacy some time to make up that loss, to say nothing of the interest which has annually been added to it in the secession of conscientious and learned ministers from its fold. It would seem that some of the recent converts to Episcopacy—some *young gentlemen* have displayed some excess of attachment to it. The 'Episcopal Recorder,' which expresses the views of the serious portion of that sect—the portion called *Evangelical* in opposition to *Puseyite*, thus rebukes the *young gentlemen* in question,

'We ourselves should be much better pleased with these young gentlemen, if they would come to us with less ultra views. They who have pushed things to the greatest extremes among us, have almost uniformly been engrafted scions that sprang either from a Congregational, Presbyterian, or Methodist stock. These converts to Episcopacy become so dissatisfied with their own ecclesiastical organizations, and so enamored with ours, that they often go to extremes that *perfectly amaze* us old-fashioned Churchmen.'

RECENT PUBLICATION.

The Primary School Reader. By William D. Swan, Principal of the Mayhew Common School. Boston: Boston, Charles C. Little & James Brown. 1843.

Complaints are sometimes made against the multiplication of School Books, and the frequent changes of the Manuals used in our public and private schools. But these complaints are often unreasonable and made without due consideration. Sometimes in a pecuniary point of view, these changes do bear hard upon some individuals, but these cases are few comparatively and ought not to be counted of sufficient importance to prevent needed changes and manifest improvements. A wise mechanic never hesitates to throw aside an old tool, that does well, and substitute a new and improved one that does better, and in the great work of education, of intellectual cultivation and development, we need, and should never hesitate to receive, adopt and use the best instruments we can procure. We trust therefore, that Mr. Swan's Primary School Reader, Parts First and Second *will speedily* be introduced into general use in our schools. They are the result of a large practical experience in teaching, directed by good sense and sound judgment, and are manifestly better than any books, that we are acquainted with, now in use. We are pleased to find these books strongly recommended by the Common School Journal, which may be regarded as high authority on this subject, and would gladly insert the extended notice there given of them, but have not room.

DISSENTERS BEWARE!

The following announcement to Dissenters that they are on the high road to Perdition is from the 'Banner of the Cross,' (*lucus a non lucendo*) an Episcopal print. The writer must have been suffering under the night-mare; both his sentiment and his doggerel show this. What a sweet disposition he must have.

'You may tell me of the meeting where you Dissenters go;
You may tell me of the liberty that you Dissenters know;
I am little of a scholar, but the question is not long.—
For he who stays away from church, I know is going wrong.
There is a way that seemeth right, the Holy Scripture saith,
In a man's own eyes, as yours does now, *but the end thereof is death*.'

FACTORIES' EDUCATION BILL.

Sir James Graham has proposed his amendments, which, though containing some concessions to religious liberty, do not relieve the Bill from various solid objections. The measure, as now shaped, would give undue and mischievous power to the clergy and members of the Church of England; and it would, we believe, have the effect of shutting up some of the best existing schools, set up by individuals and congregations, for the manufacturing population. As a mere *Factories'* Bill, it

is, we learn, extremely offensive to the heads of those establishments and to the more intelligent of the operatives. The opinion prevalent in the Factory districts is, that the Bill if it become an Act of Parliament, will drive a great portion of the children from the mills, there being in these bad times numbers of adults who would gladly do the children's work for children's wages. The consequence of this would be an immediate aggravation of the public distress, with the certainty of depraving the morals of the rising generation. Sir James Graham has announced that he will take the sense of the House of Commons on the Education clauses after Whitsuntide, but we cannot believe that the Government will force on the measure against public opinion, and with a knowledge of the evasion of the law, should it become such, and even of resistance to it, which would inevitably follow.

The number of petitions against the Bill is unexampled, and they continue to be poured in daily.

As we have already said, the dread of Puseyism, which is fast becoming identical with Popery, has strengthened, if it have not created, the public excitement, and, as we shall hereafter show, this feeling, together with an apprehension of the loss of sectarian influence, has forced the hitherto hybrid denomination--the Wesleyan Methodist—to assume the attitude of Nonconformists, in which they are hostile to the Church, even if they do not make common cause with Protestant Dissenters.

BOOKS FOR THE WEST.

The General Secretary of the A. U. A. acknowledges the receipt of the following books for the West.

Beard's Family Sermons, and Kenrick's Exposition of the New Testament, in 3 vols, 'from a Friend.'

12 Numbers of the Western Messenger, from Rev. Mr. Coolidge.

A Volume of the Monthly Miscellany, in Numbers, from Alexander Marsh, of Southboro'.

A Bundle of Christian Registers, from Mr. H. Penniman, of Boston.

A Box of Books and Tracts, from the Unitarian Society, in Billerica.

14 Volumes of the Christian Layman, by Mrs. E. D. Bangs, of Worcester.

14 Volumes of the Christian Layman, by J. Robinson, Esq., of Worcester.

A Package of Pamphlets, Periodicals, &c., by L. C. Bowles, Esq.

Pamphlets, Tracts, &c., from Mr. T. Baxter, of South Boston.

Several Hundred Hymn Books, Bibles, Testaments, &c., from the South Congregational Society, of this city.

3 Packages of Tracts, from Rev. N. Gage.

A Box of Books and Tracts, from Robert Rantoul, Esq., of Beverly, contributed by individuals in that town.

25 Volumes of the Advocate, Liberal Preacher, Scriptural Interpreter, Tracts, &c.,—13 Numbers of the Unitarian, 150 Pamphlets, &c., from Mrs. Ann Green, of Windsor, Vt.

A Bundle of Tracts and Periodicals, from H. N. Perkins, Esq., of Charlestown, for Rev. H. Perkins, of Cincinnati, Ohio.

Tracts from M. E. Burrage, of Leominster.

Tracts from Mrs. Baxter, of Cambridge.

Tracts from Nath'l Livermore. Esq., of Cambridgeport.

Several Packages of Books, Periodicals, Tracts, &c., from unknown sources.

OBITUARY.

For the Register and Observer.

REV. MR DAMON.

Monday evening, June 26, 1843.

Messrs. Editors,—I have just returned from the funeral of our friend and brother, the Rev. David Damon, of West Cambridge, who died of apoplexy at West Reading yesterday morning, a little past midnight, in the fifty-sixth year of his age, and the twenty ninth of his ministry; which was exercised successively at Lunenburg, Amesbury, Reading, and West Cambridge. The suddenness of this event, with the peculiar coincidences that preceded it, made his funeral an occasion of unusual solemnity and interest. The service was highly appropriate and impressive, and must produce a salutary effect upon the very numerous audience present. The Rev. Daniel Austin, late of Brighton, read the Scriptures; the Rev. Mr Ripley, of Waltham, prayed; the Rev. Mr Stetson of Medford, addressed the afflicted relatives and the congregation in a most happy manner. The Rev. Dr Francis closed with prayer, and the music from the choir and organ was well suited to the occasion. The last public service Mr Damon rendered in his town was at the consecration of a new Cemetery, the week before last, which the inhabitants have recently laid out with great care, and in which he took a peculiar interest. The address and an original poem delivered by him, on that occasion, are very highly spoken of. And the rare felicity happened to him, to be the first to occupy that *garden* for the dead. In 'a new Sepulchre, wherein was never man yet laid, there laid they' him.

The last Sunday of his life Mr Damon preached at Lunenburg, to the Society where he first ministered, where his heart yet fondly lingered, and thus took leave of the friends that there survive. On Friday last, he was called to Reading, also a place of his former ministry, to officiate at the funeral of the Hon. Edmund Parker, brother of the late Rev. Dr Parker of Portsmouth, N. H., between whom and himself a strong and mutual attachment had subsisted. Mr Damon had finished the services with his usual ability,—the prayers and a sermon; he had given out the closing dirge to the choir, in which his utterance seemed a little impeded, and a numbness began to come over him. He sunk back upon the seat, extended his limbs, and beckoned a person near to the pulpit, to whom he said he was very unwell; that from the numbness he felt, and a severe pain in his head, he presumed it was apoplexy. He was immediately conveyed to the mansion whence the remains of his friend Parker had just been removed, soon became insensible, and so remained until 'the Sabbath, as it began to dawn towards the first day of the week,' when his spirit soared away. So recently has he been in the midst of us, apparently in all his youthful ardor and energy, in high spirits, full of hope and expectation, urged on as ever by holy purpose and wise designs; and so suddenly has he been taken away from the best labors of his ripe experience, and from the immediate exercise of his highest functions, that like Enoch and Elijah he seems to have been *translated*, and 'not to have seen death.' And so we will regard it, although the reflection be thereby forced upon us, that 'there is but a step between us and death;' 'verily every man at his best state is altogether vanity; surely every man walketh in a vain shew.'

Of the character of Mr Damon we can speak with the utmost confidence. It was one of great intellectual and moral worth. His gifts were various, and of a very high order. But for the unpropitious circumstances of his early life, he might have stood at the head of his profession. As it was, he fell not far below. He was a man of but little show in the pulpit, for he aimed not at display. Yet there was a freshness and originality, a fulness, maturity and pertinence of thought in his discourses, which made him an interesting and most useful preacher. He was judicious in selecting his topics, and ingenious in the management of them. He was uniformly attentive, faithful and discreet in the discharge of his parochial duties. And in the more substantial attributes of the clerical character, he has left but few his superiors.

He has always been an industrious student, too much so probably for his health, and the length of his days; especially since his location in the vicinity of our University and of the Metropolis, has given him free access to books; a partial lack of which, and the repeated changes happening to him, from the instability of the ministerial relation, have been serious hindrances in the way of his profession, and have often weighed heavily upon his spirits. Under his more favorable circumstances of late, his friends and especially his Society, who, fortunately for themselves and for him, were able to appreciate his talents, had anticipated for him many years to come of *growing* reputation and usefulness. But the all-wise Disposer of events has otherwise determined, and it becomes us to bow with meek resignation and faith.

As to the estimate in which Mr Damon was held among literary men, we may say, that at Harvard where he graduated in 1811, he was 'scarce a whit behind the very chiefest' in the class, of which Edward Everett was at the head. His strong and discriminating mind was suited to the severer studies, and enabled him to grapple successfully with profound questions in philosophy; whilst a clear perception, a lively fancy,—a happy versatility of talent, made him *at home* in the departments of poetry and polite literature. And probably but few young men of his time left the University with a mind better furnished with a variety of useful knowledge than he; though in his preparation therefor, and in making for himself his way through, he had to contend with obstacles which few would have had the moral courage to encounter, or the persevering energy to surmount.

The general character of Mr Damon is well described in the beautiful hymn of Sir Henry Wotton, beginning with the line,

'How happy is he born or taught.'

He was a straight-forward, high-minded, independent man; a man of unbending integrity; a plain, single-hearted, honest man. He was a man of strong religious feeling, and unwavering faith in God,—a truly pious man. A man of enlarged charities, a truly christian man. So well had he learned to rule his own spirit, that in an intimate acquaintance of more than thirty-five years, we do not remember to have seen him, on any occasion, ruffled to anger and strong resentment. And though his discipline of life ofttimes seemed peculiarly hard and discouraging, he met all events with calm and patient equanimity. Come sunshine, or come *clouds and darkness* over his earthly condition and prospects, you always saw him the same loving, obliging and kind-hearted man; the same cheerful, contented and happy, the same confiding and hoping man, still willing to labor and to labor on to get the better of his seemingly wayward destiny; such was the elastic buoyancy of his mind and such his firm trust in an overruling providence. Circumstances, that obliged him to exercise a rigorous economy, for the reputable support and education of a numerous family, could not narrow down his soul to parsimony and meanness. He was always the same generous and hospitable man. Excentricities, which in a character less counterbalanced by higher qualities, might have appeared disagreeable, seemed to enhance and give an agreeable variety and finish to his. To speak of himself was not egotism in him, for he was quite as likely, perhaps more, to speak of his own foibles and faults, than of his conceded merits; and every one might see that he was not conceited and assuming, but a humble, sober-minded, modest man. And if it could have been in his heart to do one an injury, he would have been certain to tell him of it before hand. He would have been willing to place a window in his breast, that you might see all in his heart. Yet such was his ready insight into the character of others, that he needed not a window in their breasts. At the same time he was a man to whom you might with perfect safety confide the secrets of your own bosom, so discreet and trustworthy was he. With many noble and manly qualities, he had all the artless simplicity of a little child. With child-like freedom you might treat him, and allow him to treat you, with not the least danger, on either side, to true dignity of character or self-respect, and world-wide from that familiarity, which in some lower orders of mind would most surely lead to contempt and derision. With him, in view of all the shades, aspects, and developments of his character, you could not but feel, that you were in the presence of a man,—a true-hearted, noble-minded man; for such he showed himself to be in all the relations of life.

But we have extended this notice beyond our intention. Our heart, we confess, is in the matter, is full, and pleads for utterance. For ourself we can truly say, 'I am distressed for thee, my brother; very pleasant hast thou been unto me.' Together we entered on the scenes of active life. Side by side we have breasted the billows on life's rough sea. We have labored and suffered and enjoyed together. But thou art taken to thy rest and thy reward, and I am left still to buffet life's stormy billows. God grant that I may pass over them unharmed, yea, helped and strengthened by the conflict, as thou hast been. Verily it is well with thee; and the Great Shepherd will take care of the flock thou hast left. And the widow's God and Father of the fatherless, will provide for thy sorrowing family. L. C.

FLORAL PROCESSION.

The Teachers of the Warren Street Chapel, would respectfully solicit the assistance of the Teachers and children of other Sunday Schools, for their Floral Procession, of July the 4th.

Bouquets and flowers will be most gratefully received on the afternoon or evening of the preceding day. And places will be reserved in the procession for delegates from other Schools, who are invited to assemble at the Chapel, at 7 o'clock on the morning of the 4th.

TEMPERANCE ON SUNDAY EVENING.

The purchasers of the Tremont Theatre, (previous to the alteration to a free Church,) have kindly granted the use of it, on next Sunday evening, for an address, by H. B. Stanton. MOSES GRANT,

President of Boston Temp. Society.

FOURTH OF JULY.

There will be a *Temperance Jubilee* at the same place, to commence at 7 o'clock, A. M. The house will be handsomely decorated. Music by the Band. Original Odes and Songs, by Messrs. Colburn and Bird. Admittance 12 1-2 cents.—Children half price.

UNION PASTORAL ASSSOCIATION.

The next regular Meeting will be holden at Rev. Geo. Putnam's, in Roxbury, on Tuesday, July 11, at eleven o'clock, A. M. SAMUEL OSGOOD, *Secretary.*

*** The Annual Visitation of the Theological School at Cambridge will take place on Friday, July 14th, in the University Chapel, at 10 o'clock. Dissertations will be read, as usual, by the young men, leaving the school, nine in number.

GENERAL INTELLIGENCE.

Destructive Fire.—On Saturday afternoon, between 4 and 5 o'clock, a fire broke out in the steam planing shop of the Messrs Washburn, situated on the corner of Causeway and Lancaster streets, which rapidly extended to the adjoining wooden buildings, up and down Causeway street, and on both sides of Lancaster street, occupied by some six or eight carpenters, and two or three dwelling houses, under which were two small grocery stores, on Lancaster street, and, notwithstanding the best exertions of the fire department, all were consumed, together with a large amount of lumber, tools, &c; indeed, so rapid was the progress of the fire that several of the workmen were seen to jump from the second story of the building in which it originated, through the flames, with their tools in their hands. The members of engine company No 6 had planted their engine close to the shop of the Messrs Washburn, and while they were working hard at the brakes the flames burst through the side of the building with great fury, and compelled them to make a hasty retreat to preserve their lives, leaving their engine behind them, which soon fell a prey to the devouring element. As the wind blew fresh from the south, the warehouse of Henry N. Hooper & Co, and the church and other brick buildings on the opposite side of Causeway street were only saved by the extraordinary zeal manifested by the firemen. We were unable to ascertain the full amount of loss caused by this conflagration, but, we regret to say, it will fall heavily upon several worthy mechanics. —*Post.*

New England.—'The sons of New England from New York,' as well as the military companies from this city who visited Boston at the late celebration, were exceedingly gratified with the cordiality of their reception. They did not expect so much attention and kindness, in such a vast assemblage. They have returned with fresh impulses of attachment for New England and for Boston. New York is, in fact, almost a Yankee city, the number of New Englanders here amounting to many thousands, most of whom occupy stations of activity and usefulness. It is so, more or less, throughout the country. Every where, Yankees are to be found. They early accommodate themselves to the new circumstances in which they are placed, and become identified with the communities in which they dwell; but they never cease to remember and love the land of their birth. The New England (*officina gentum*) binds together the whole Union. Long may that Union last, and strong be the ties that bind it.—*Journal of Commerce.*

Celebration of the 17th.—Among the numerous letters, says the Courier, which have described for distant journals, the grand spectacle of the seventeenth, we have met none more graphic and true than the following, from the Journal of Commerce:

Extract of a letter dated Boston, June 22d, 1843.

Though almost sick, I walked the whole distance with the procession on the 17th, and was amply rewarded for the fatigue, in the beautiful exhibition afforded by the crowded streets through which we passed. I waited to see Boston *inside out*; and there it was in its glory. I supposed my eye rested on 150,000 people that day; and I say the truth in all honesty, when I tell you that I did not see one person intoxicated, nor one shabily dressed. Every man, woman and child, was habited in a cleanly and respectable garb, and all seemed to respect themselves. The unprecedented fact that not a single individual was arrested for misconduct by the two hundred police officers on duty, evinces the degree of quiet and order which pervaded the city. O! it was a day of moral triumph for New England, and the gospel, more glorious than the day so appropriately commemorated.

The Oration! About the only wise thing I have heard of Capt. Tyler's saying, is, that 'the address of Mr. Webster was worthy of the occasion and of the man.' That is, indeed, all that can be said, and it is enough;—for a greater occasion or a greater man will not be found in this generation. You have read it; and your American blood has coursed like a torrent through your veins as your eye lingered on the beautiful delineation of the character of the 'May Flower' pilgrims, or the more splendid eulogium of Washington. But, oh! you should have heard him! There was sublimity in the spectacle, when the tumultuous greeting of fifty thousand voices had died away, and Mr. Webster stood gazing on the massive column before him,—his large eyes kindling with unwonted fire, and his breast heaving with emotion, as the scenes of '75 and '25 blended with the glorious spectacle before him, rushed on his recollection, and his trumpet-toned voice rang with the simple words—'we have performed a duty.'

I stood two hours and a quarter in a dense crowd, within three rods of the speaker, where I heard every syllable he uttured, and observed every varying expression of his noble face. While memory lasts, that scene will be as visibly impressed on my mind, as on the day of its occurrence. My *beau ideal* of eloquence, and splendid republican pageantry accompanying and gracing it, was fully met. I never want to see another pageant, nor hear another oration.

West's Picture of Christ Healing the Sick.—Suggestions have been made that this picture, now on exhibition in this city, is not, an original, as is advertised in the papers. The following article on the subject we copy from the Boston Daily Advertiser, of Wednesday.

A large picture of Christ Healing the Sick, has been exhibited for a number of days past in this city, represented to have been painted by Benjamin West. A picture of the same subject by West is known to be in possession of the Pennsylvania Hospital, at Philadelphia, where it is exhibited in a building erected for the purpose of containing it. A Philadelphia paper, assuming that the picture in that city is the only genuine painting by West on this subject, has pronounced the picture here to be 'a humbug.' It is very certain that so far as the reason for this judgment goes, the Philadelphia editor is in an error. There were we believe two, and probably three pictures on this subject, painted by West, previous to the execution of that now belonging to the Pennsylvania Hospital.—We have seen a list of the pictures of Benjamin West, published in a London periodical in 1811, in which are enumerated three on this subject, one of which was in the King's Chapel, at Windsor Castle, and the two others were in different collections in London. That belonging to the Philadelphia Hospital is probably a fourth, and we know of no reason for supposing that the picture now in this city may not be one of the three named in the above named catalogue, or for doubting the assertion of its proprietors, that it was purchased in London as the undoubted work of West.

Liability of Steamboat Owners.—W. H. Kelly, in the Parish Court of New Orleans, recovered $2,500 of Benedict & Carter, for the loss of twelve horses, and injury to others, on board the steamer Gen. Brown, from the explosion of her boilers just after leaving the town of St. Helena, on the Mississippi river, whence she was proceeding to New Orleans. The explosion resulted from the neglect to let off steam, while stopping at St. Helena. The defendants appealed from this verdict, but it was affirmed by the Supreme Court of Louisiana, with costs.—*N. Y. Jour. Com.*

An Example.—Whatever we may think of Santa Anna in other respects, his conduct with regard to the recent loan for the payment of American claims, is in broad contrast with the policy of some of our own States. The money, $270,000, has been received by the Treasury of the United States, and will speedily be paid over to the claimants. When will the indebted States of this Union be able to pursue a similar course with regard to their creditors? True, Santa Anna was compelled to resort to extraordinary measures to obtain this money, but the very fact that he did so exert himself, in order to vindicate the faith of his Government, reflects upon him the highest credit.—*Philadelphia Inquirer.*

Death of Hon. Edmund Parker.—This gentleman, so universally respected, died at his residence in Reading last week. We know of no man in that part of the county whose loss will be so severely felt. Mr. Parker was a practical farmer, and noted for his wisdom and common sense. He has often been a candidate for the suffrages of his fellow-citizens, and in 1840 was elected a Senator by the people of this county. When such men die their loss is widely felt—a void is left in the community which is not soon filled.—*Lowell Courier.*

Mr. Jacob Tidd.—By the will of Mr. Jacob Tidd of Roxbury, the blind asylum and farm school will each receive a large accession to their funds, probably to the amount of $20,000 each. Mr. Tidd died very suddenly on Sunday evening, although he had been suffering from asthmatic affection for a long time. He left to a young man, adopted by him from the farm school, the farm on which he resided, with a handsome addition in personal property.—*Boston Post.*

FOREIGN.

Latest from Mexico.—By the brig Petersburgh, Capt. Larkin, we have Vera Cruz papers to the 4th inst. and City of Mexico to the 29th ult.

The Petersburgh brings $22,303 in specie, and 199 doubloons.

The news of the conclusion of hostilities in Yucatan have not reached Mexico. There was an evident apprehension that the expedition would prove a failure.

A spirited discussion was going on in the Mexican capital, on the question of an arrangement with Texas on the plan of a qualified independence on the part of the latter, with a provincial Legislature, etc., agreeably to the propositions conveyed to Texas for consideration by Judge Robinson, one of the Bexar prisoners, who was released for the purpose. The Siglo and Estandarte are earnest for a pacific arrangement, while the Diario del Gobierno, Crepusculo, and other papers, are furious for war. The dispute is carried on with great bitterness.

Mexico, May 27.—By letters from various departments, and even by official communications, the supreme government is apprised that the seditions of this capital, by means of handbills and letters, are diffusing revolutionary sentiments among those like minded with themselves, who unfortunately are not wanting in some places.—*N. Y. Jour. of Com.*

MARRIAGES.

In this city, June 27, Dr. William H. Prince, of Salem, to Miss Elizabeth L. B. Parker, of Boston.

In Brookline, June 27, by Rev Dr. Peirce, M. M. Stanfield, of Boston, to Miss Rosa C., daughter of Henry Robinson, Esq. of Brookline.

In Portland, June 21, by Rev Dr. Nichols, Rev. Samuel Breck Croft, of Lexington, Mass, to Miss Eunice M. Fox, daughter of Charles Fox Esq.

In Bristol, R. I., June 17th, Rev Mark A. D. W. Howe, of Roxbury, Mass., to Miss Elizabeth S. Marshall, of Bristol.

DEATHS.

In this city, June 24th, Mrs Sage Whitney, 45.

Mr. John Sargeant, 74, for many years a branch pilot of this city.

June 26, Mrs Sarah Homans, relict of the late Dr. John Homans, 81.

June 26th, Mrs Helen W., wife of John H. Shepherd, formerly of Wiscasset, Me.

June 27th, Mr. William Stinson, 38.

June 27, Mr. Moses A. Swett, 76.

In Roxbury, at the residence of his brother, on Tuesday the 27th instant, after a short but severe illness, of the prevailing epidemic, influenza, which he patiently bore, Lucius Q. C. Bowles, Esq., of Machias, Me., 54.

In Charlestown, June 25th, Mr. Edward Daman, 36.

In Dorchester, on Wednesday morning, Mr. Samuel Capen, 83.

In Leominster, Mrs —— Wilder, wife of Dr. Charles W. Wilder.

In Kenebunk, Me. Mr. Samuel Hart, aged 73 years. It is worthy of remark that the deceased, notwithstanding his intercourse with all classes of society was extensive, never purchased or used a cigar, a glass of wine, or other spirit during the whole course of his life: and that although his constitution was delicate, yet he never required medical aid till within a few weeks of his death. He was beloved and respected by all who knew him, for he was the dutiful son, the kind, and affectionate husband, the tender and provident parent, the warm-hearted, generous and confiding friend, whose counsels can never be forgotten. In a word he was a *true* republican, the uncompromising friend of virtue, whose highest ambition was to spread and to perpetuate the principles transmitted to him by his puritan ancestors. During his sickness he was fully conscious of his situation, made all his worldly arrangements as composedly as usual and expressed his entire resignation to the will of God. His countenance was lighted up with a smile while he expired with blessings on his lips: beautifully illustrating the truth that 'the end of the righteous man is peace.' A TOWNSMAN.

SEARS' NEW MONTHLY FAMILY MAGAZINE FOR JULY.

CONTENTS.—Local Memoirs of Great Men—Goldsmith, Signers of the Declaration of Independence; Rama; The Pilgrims; Kingston; Struggles of Adolescence; Nazareth; Geology; Oriental Water Carrier; Ancient World, London; Do we not boast too much; Obscure passages in the Bible; Sidon; Change of Feeling; William Penn, Tiberias and the Sea of Galilee; Beginning of the year in various nation; The Simoun; The Mirage; Formation of Character; A day at a Sugar Refinery; Comets, John Jacob Astor.

EMBELLISHMENTS.—Goldsmith; Rama; Kingston, from a drawing taken during the Revolution; Nazareth, with the Mount of Precipitation; Oriental Water Carrier; View of London from the York Column; Thames Tunnel; Sidon; Seacoast between Tyre and Sidon; Lake of Gennassarit, with the town of Tiberias looking towards the country of the Gardarenes; Sand Storm; Interior of a Sugar Refinery, seven illustrations SAXTON, PEIRCE & CO., 133 1-2 Washington st. july 2

SUPPLEMENT TO THE MONTHLY MISCELLANY—Contents.

The Anniversaries; Congregational Charitable Society; Massachusetts Bible Society; American Peace Society; Society for Promoting Christian Knowledge, Piety and Charity; The Collation—American Unitarian Association; Ministerial Conference; Sunday School Society; Conference and Prayer Meeting; Congregational Convention; Society for Propagating the Gospel; Council of the American Unitarian Association; Celebration of the Lord's Supper; Prison Discipline Society—Evangelical Missionary Society; Massachusetts Colonization Society; New England Anti-slavery Convention; Massachusetts Abolition Society; Massachusetts Temperance Union, &c.

This Supplement contains Reports of the doings of the above societies at their Meetings during Anniversary week, and is furnished gratis to our subscribers.

Any of the subscribers to the Miscellany wishing for extra copies of the supplement to send to their friends at a distance, will be supplied without charge. WM. CROSBY & CO, 118 Washington street. j1

THE YOUNG MAIDEN, 4th Edition.—This day published the fourth edition of The Young Maiden, by A. B. Muzzey. Contents:—Female Influence and Education—Home—Society—Love—Single Life—Reasons for Marriage—Society of Young Men—First Love—Conduct during Engagement—Trials of Women, &c. &c.

Received and for sale by WM. CROSBY & CO., No. 118 Washington street. june 24

HARVARD UNIVERSITY.—All persons having books from the Library of the University are hereby notified to return them before or on the 21st instant, for the Annual examination.

The Library will be re-opened for the delivery of books on Monday morning, July 17th, and on every following Monday morning till commencement.

T. W. HARRIS, *Librarian.*

Cambridge, June 13th, 1843. j17

DR. CHANNING'S WORKS—The Works of Wm. E. Channing, D. D., complete in 6 vols, large 12mo, handsomely bound in cambric. A supply always on hand at CROSBY'S, 118 Washington st. j17

THE MOST SPLENDID Work ever published in this country. Pictorial History of the United States, from the discovery of the Northern in the tenth century, to the present time, by John Frost, A. M., Professor of Belles Lettres in the High School of Philadelphia—Embellished with three hundred engravings, from original designs, by William Croome.

To be completed in 29 Numbers, forming 4 royal 8vo. volumes, at 25 cents each number.

All orders to be addressed to the publishers, SAXTON, PEIRCE & CO, 133 Washington st. j17

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

WESTFORD ACADEMY.

THIS INSTITUTION has for a year past been under the care of Mr F. L. Capen, a graduate of Cambridge College. Miss L. E. Abbott has been his assistant in the female department. There has been a quarterly examination of the school, and the Committee of Examination chosen by the board of Trustees, have been deeply interested and highly gratified with the mode and results of teaching, as well as with the government and discipline of the school. The Committee have found great thoroughness in the several branches taught, and a promptness, energy, and decision, on the part of teachers and scholars, that give a tone and character to the institution, which make it eminently worthy the confidence and patronage of the public.

Instruction given in all branches. Terms $3 per quarter. Music on piano forte, $5 extra. Drawing, free of expense.

Board from $1 25 to $2 per week.

Summer term commences as usual, on the first Wednesday in June, 7th day.

WILLIAM H. WHITE, EPHRAIM ABBOT, J. W. P. ABBOT, } Committee of Examination.

—References—

Rev. Dr. Walker, Prof. C. C. Felton, Cambridge. Thomas Hopkinson, Esq., Julian Abbot, Esq., Lowell.

Rev. Alexander Young, Rev. Lemuel Capen, Boston. 3m j3

TO TEACHERS.—A Gentleman who has a promising school in a village near the city, wishes to dispose of his property and interest in the school.

The situation is a desirable one. Inquire at this office. 4t june 10

DANIELL & CO.,

No. 201 WASHINGTON STREET.

HAVE lately added to their large and extensive assortment a great variety of new styles of Goods, suited to the present season, and can offer as handsome an assortment of desirable Goods as can be found in the city, among which are

SILKS, the best styles of Black, Blue Black, and Colored in great variety of styles and colors.

A large assortment of new and fashionable

SHAWLS.

MOUSLIN DE LAINES, of all kinds and colors, printed and plain.

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As our advantages in conducting our business are equal to any other establishment, we are enabled to offer our goods as low as they can be found in the city. Our motto is 'Small profits and quick sales.'

DANIELL & CO., 201 Washington st.

j3

MONTHLY MISCELLANY For June, edited by Rev. E. S. Gannett. Contents:

Godly Sorrow.
Mental and Moral Attraction.
Hymn for the Sacrament.
The Baptism for Death.
The Demand for a Revival of Religion.
A Sermon.
Notices of the late Rev. Peter Whitney.
Husbands and Wives.
Second letter to a Sunday School Teacher.
Notice of the late Rev. John Simpkins.
Notices and Intelligence.

This day published by W. CROSBY & CO., 118 Washington street. j3

NEW BOOK FOR CHILDREN—This day published, the 2d part of Persevere and you will Succeed, or the History of Mary Smith, an excellent book for Sunday schools—also, just published Genevieve and Marcelin and other tales, translated from the French.

Little Stories for Little People, by a Lady—The Life of Deacon Whitman by Rev. Jason Whitman, &c. &c.

For sale with a large assortment of other books, suitable for Sunday School Libraries, by j17 W. CROSBY & CO, 118 Washington st.

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AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLA BEDSTEADS,

Constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

LIBERAL PREACHER.

WILL be published at the office of the Christian Register, and at the Bookstores during the first week in June, Nos. 9, 10, 11 and 12 of the Liberal Preacher, Vol. X., (Vol. VI., New Series) with title page and contents.

The above numbers will be stitched under one cover, and will be accompanied by a complete index.

1st, To the names of Authors.

2d, To the topics of Discourses.

Subscribers, who are omitted in the distribution, may obtain their numbers, at the office of the Christian Register, No. 19 Water street, where complete sets of the work will be for sale. may 27

FRENCH SHOES.—Just imported from the manufacturor (Este) a beautiful assortment o French Shoes, for sale at T. H. BELL'S, 155 Washington st. m27

SAXTON, PEIRCE & CO. have received during the week the following popular works—No Sense like Common Sense, by Mary Howitt, price 37 1 2 cts. No. 2 Pictorial Bible; the first number of this splendid bible, illustrated with more than one hundred engravings was published on the fifteenth of May, and the succeeding numbers will follow each other on the first and fifteenth of every month, until the whole is completed.

The American Agriculturist, designed to improve the Planter, the Farmer, the Stock Breeder and the Horticulturist, published monthly; each number containing thirty-two pages, royal octavo, at the low price of one dollar per year, or 10 cts. a single number.

False Heir, by G. P. R. James, price 12 1-2; The Lost Ship or the Atlantic Steamer, 25 cts.—Home, or family cares and family joys, 12 1-2.

Lectures on Magdalenism, 37 1-2. j10

SABBATH SCHOOL REPOSITORY, 118 Washington st.

The subscribers would respectfully call the attention of Clergymen and others to their collection of BOOKS FOR SABBATH SCHOOL LIBRARIES, to which, during the past year, they have been making additions of those suitable, intending that their assortment shall embrace all both old and new, that are found upon examination to be proper for the purpose.

The following are among the new Books that have been added since the last 'Anniversary Week, which will be furnished on the best terms, as well as the publications of previous years:

Marco Paul's Travels, by Abbott.
Young Islanders; Tales of Illustrious Children.
Quentin Harewood; Three Months at Sea.
Rollo Philosophy, 4 vols; Parley's Young American; Moral Tales for the Young.
Merry's Moral Tales; Law of Kindness.
Masterman Ready, 3 parts; Arthur's Story Book.
Sketches for my Children; Useful Stories.
Golden Vase; First Impressions.
Benevolent Merchant; Annie Moore.
A Kiss for a Blow; Dick the Pony.
The Widow's Son; Rocky Island.
Facts not Fable; Old Ironsides.
Alnomac; Young Rover.
Book of Nature Laid Open; Infantine Knowledge.
Thoughts on Spiritual Subjects; Reflections in Retirement.
D'Aubigne's Reformation; Little Coin Much Care.
Work and Wages; Biograpical Stories.
Boy's and Girl's Magazine; Emma, or the Lost Found.
The Lost Sister of Wyoming; Clouds and Sunshine.
Library for my Young Countrymen; John Smith.
Henry Hudson; Dawnings of Genius.
Charles Morton; Land without the Sabbath.
Paul Percival; Paraphrase of the Lord's Prayer.
The Flower People; Fenelon; Mary's Choice.
Persevere and you must Succeed.
Poems for Little Folks; Little Gift.
Little Keepsake; Willy the Wanderer.
Youth's Plutarch; The Mayflower.
Thoughts for the Thoughtful, Uncas and Miantonomoh.
The Great Secret; Charles Morton.
The Young Mechanic; On Board and On Shore.
Backbiting; Science of Common Things.
Conquest and Self Conquest; Child's Scrap Book.
Rollo Picture Book; Child's Picture Gallery.
Parley's Young American; Rosebud Wreath.
Little Stories for Little People; Stories about Poland.
Life of Deacon John Whitman.

PICTORIAL BOOKS.—Child's Pictorial Preceptor, Pictorial Arithmetic, Pictorial Geometry, and Pictorial Music Book; for sale at SIMPKINS'S Book and Stationary Rooms, 21 Tremont Row. may 6

REMOVAL.

BARRETT'S DYE-HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite School st., Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

NEW CARPETINGS!

GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns—Super three ply, Damask, Twilled and Striped Venetian—Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs—Painted Carpets of all widths—Rich Figured Buckings—Hearth Rugs, Door Mats—Carpet Binding—Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. n29

ELLIS'S HISTORY OF BUNKER HILL Battle—Sketches of Bunker Hill Battle and Monument, with illustrative documents, plans, &c., by Geo. E. Ellis, 18mo.

Just published by WM. CROSBY & CO, 118 Washington st. j17

MARY HOWITT'S New Works—No Sense like Common Sense, 18mo; Alice Franklin, or Sequel to Sewing and Reaping.

Just received by WM. CROSBY & CO, 118 Washington st. j17

CHEAP CARPETS.

HENRY PETTES & CO. solicit the attention of Purchasers to a very large and valuable Stock of CARPETS just opened at their WAREHOUSE, at the corner of WASHINGTON AND SUMMER STREETS, BOSTON—where may be found a very excellent quality of All-Wool Carpets, new patterns and handsome colors, 62 1-2 and 75 cents per yard. In particular, a variety of very choice small patterns, designed for

CHURCH CARPETS.

☞ New Brussels Carpets, at $1 50.

Painted Carpets of all sizes.

☞ The whole Stock consists of upwards of

20,000 YARDS,

And will be sold at Auction Prices.

SPECIAL NOTICE.

THE SUBSCRIBERS takes this method to inform their Friends and Customers, that, in addition to all their former business, they have made arrangements to engage extensively in the CLOTH Trade; and, in order to conduct it to the best possible advantage, have secured the services of an able and efficient Agent, whose business it is to give constant personal attention to the purchase of

BROADCLOTHS & CASSIMERES,

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NEW YORK AUCTIONS.

This Gentleman has been engaged in this Trade for many years; has visited, personally, all the different Factories in

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and become intimately acquainted with all the various Styles and Modes of Manufacture.

With these advantages, and coming into the Market in its present depressed state, they will be able to offer to purchasers an assortment of the very best description of Cloths, Cassimeres, Satinets, Vestings, and Summer Stuffs, at

LOWER PRICES

than ever offered before in Boston, viz:-

American Broadcloths	from 150 to	250
English do.	from 250 to	400
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Cassimeres & Doeskins	from 55 to	150
Superfine do. do.	from 150 to	225

Every description of Dry Goods constantly for Sale, at Wholesale or Retail, at very low prices, at

HENRY PETTES & CO.'S,

*Four Story Brick Warehouse, at the corner of Washington and

POETRY.

THE BLIND BOY.

It was a blessed summer day:
The flowers bloomed, the air was mild,
The little birds poured forth their lay,
And everything in nature smiled.

In pleasant thought I wandered on
Beneath the deep woods ample shade,
'Till suddenly I came upon
Two children who had hither strayed.

Just at an aged birch-tree's foot,
A little boy and girl reclined,
His hand in his she kindly put,
And then I saw the child was blind.

The children knew not I was near;
A tree concealed me from their view;
But all they said I well could hear,
And I could see all they might do.

'Dear Mary,' said the poor blind boy,
'That little bird sings very long;
Say,—do you see him in his joy,
And is he pretty as his *song*?'

'Yes, Edward, yes,' replied the maid,
'I see the bird on yonder tree.'
The poor boy sighed, and gently said,
'Sister, I wish that I could see.'

'The flowers you say are very fair
And bright green leaves are on the trees,
And pretty birds are singing there—
How beautiful for one who sees!'

'Yet I the fragrant flowers can *smell*,
And I can *feel* the green leaf's shade,
And I can *hear* the notes that swell
From these dear birds that God has made.'

'So, sister, God to me is kind,
Though sight, alas! He has not given;
But tell me, are there any *blind*
Among the children up in heaven?'

'No, dearest Edward; there,—all see;
But why ask me a thing so odd?'
Oh, Mary! He's so good to me,
I thought I'd like to look at God.'

* * * * *

Ere long disease his hand had laid
On that dear boy so meek and mild,
His widowed mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said, 'Oh never weep for me;
I'm going to a bright, bright place,
Where, Mary says, I God shall see.

And you'll come there—dear Mary too;
But, mother, when you get up there,
Tell Edward, mother, that 'tis you,
You know, I never saw you here.'

He spake no more, but sweetly smiled
Until the final blow was given,
When God took up that poor blind child,
And opened first his eyes in heaven.

For the Register and Observer.

'ARISE AND DEPART, FOR THIS IS NOT THY REST.' MICAH ii. 10.

That strain,—it comes when weariness
Steals on the stricken heart,
And hope's bright phantoms, one by one,
Like summer flowers depart;
It cometh when the spirit bows
To sorrow's mild behest,
And pointing upward sweetly breathes,
'This, this is not thy rest.'

That strain,—it comes when pleasure
Lights up the banquet hall,
And hearts are bounding joyously
To music's fairy call.
It comes and laughter dies away,
Like sunlight in the west,
And sick of mirth, the reveller sighs—
'This, this is not thy rest.'

That strain,—it comes upon the soul
In triumph's noon-tide hour,
When glory twines her brightest wreaths,
To bind the brow of power;
It cometh and the clarion's voice
Thrills not the victor's breast,
For through his laurels breathes that strain
'This, this is not thy rest.'

That strain,—it cometh still alway;
It whispers mid the throng;
It mingles with the words of love
And glory's triumph song.
It cometh always, for a void
Is alway in the breast,
And ceaselessly the spirit sighs
'*This, this is not thy rest.*'

R. S. S. ANDROS.

For the Register and Observer.

FROM THE SEXTON'S DAUGHTER.

BY STERLING.

Still hope! still act! Be sure that Life,
The source and strength of every good,
Wastes down in feelings empty strife,
And dies in dreaming's sickly mood.

To toil in tasks however mean
For all we know of right and true—
In this alone our worth is seen;
'Tis this we were ordained to do.

So shalt thou find in work and thought
The peace that sorrow cannot give;
Though grief's worst pangs to thee he taught,
By *thee* let others nobler live.

Oh! wail not in the darksome forest,
Where thou must needs be left alone,
But e'en when memory is sorest
Seek out a path and journey on.

Thou wilt have angels near above,
By whom invisible aid is given,
They journey still on tasks of love,
And never rest, *except in heaven*.'

MISCELLANEOUS.

THE COAL CARRIER'S MEDAL.

'I will ask him for my place again,
He shall tell me I am a drunkard.'

Among the popular classes in Paris who by their services and incorruptible probity have acquired a right to general estimation, may be numbered those good and faithful Auvergnats who form as it were one family; those indefatigable Coal carriers seen on every hand, bearing their sack, smoking their pipe and concealing under their sooty garb, the truest gaiety of heart, the greatest independence of character, and that frankness not always found among the more elevated classes of society. Admitted into the houses of the wealthy and the palaces of the great, they rarely incur the slightest reproach; they are never found wanting in honesty and the most scrupulous delicacy.

It may be said that there exists among them a compact, which will not permit them for an instant to deviate from the path of rectitude.

Though they all dress in the same manner, and may be readily known, they are particularly designated by a copper plate with a number on it, worn as a medal at the button hole. Without this distinguishing badge they cannot obtain from the boats the Coal which they retail for the use of the inhabitants of Paris. This medal is also a rallying mark for mutual assistance in case of accident or in time of danger. Every Coal carrier who neglects to wear the badge, is obliged to pay a fine and cannot exercise his calling until he resumes it. By the number on this copper plate may be ascertained the name and residence of the wearer, this obliges him to conduct himself with propriety, and to render himself worthy of the consideration and general esteem enjoyed by the numerous peasants of Auvergne.

One of these men, named Stephen Marsol, about thirty-six years of age, of a pleasant and rather striking appearance, and imposing stature, was well patronized among the Coal carriers of Paris. His rigid exactness in serving his customers, his frankness and gaiety made him welcome among all the servants, and especially among the housewives of the middling classes, for whom he had always a story or some pleasant jest.

When Stephen appeared with his load of Coal they gave him a glass of beer or something to eat, from the table. If his clothes were wet, they made him sit down by the fire, and while he dried them, he amused his listeners with some funny story, which made them laugh heartily.

If he came in covered with perspiration, they wiped his face with a white napkin at the risk of retaining upon it the black marks of the service it had rendered. Sometimes they filled his pockets with cakes for his young children; but it was only after repeated solicitation that he accepted these dainties. Stephen was proud; and the idea of being suspected of begging the least thing made him blush. There is in every situation in life a dignity of soul which shines out even in obscurity, and that sometimes is the happiest lot.

Yet Stephen had one fault, or rather one great vice which he had never conquered. A vice the propensity to which is insensibly contracted by laboring men exposed to the inclemencies of all seasons. He was addicted to intemperance, not of that sort which paralizes every faculty and makes of him who indulges in it a disgusting and revolting object; but that which without causing the drunkard to stagger in his gait, and without perceptibly diminishing his strength, excites the imagination, irritates the mind, and fills it with madness and folly. Stephen, naturally lively and cheerful, and of remarkable correctness in other respects, became when intoxicated, sullen, quarrelsome and headstrong.

His wife and children who loved him, had often painfully experienced this; and he himself had more than once reflected on the consequences of this habit, which had now become constant, and did him great injury in his vocation. As much from honorable feeling as out of regard for his family he had resolved to conquer this propensity for drink, by the indulgence of which he had been subjected to so many reproaches and so much humiliation; but it is only by great effort, that this fatal habit can be eradicated. It resembles those noxious weeds which we falsely think that we have destroyed, by taking off their tops, but whose root remains in the earth, soon putting forth new shoots, not less hurtful than the first.

An unlucky adventure placed Stephen in an embarrassing situation and appeared to have a strong effect on his mind to induce him to reform. One day when he was carrying a load of Coal to the house of a rich merchant in Saint Anne Street, he stopped at the door of a Bar Room, placed his burthen on one of the side stones and called for a bottle of cheap wine. It was the middle of summer, the clock had just struck two, and the heat was excessive, the wine, perhaps adulterated, which he drank freely, got into his head—he entered into conversation with two loungers, and speaking of his customers he mentioned the name and residence of the merchant to whom he was carrying his load of Coal. The conversation was prolonged and to sustain it they called for more wine. Stephen took off his large hat and his jacket to be more at his ease, and hung them on a chair; but soon yielding to the heaviness which overpowered him he slept profoundly, resting his head upon the table. One of the sharpers, of about Stephen's size, proposed to his comrade that they should play a trick on the carrier. He put on Stephen's jacket to which the medal was attached, blackened his hands, and muffling himself up with the large hat, which concealed half of his face, he went out of the Bar Room, followed by his companion, put the bag of Coal on his shoulder and carried it to the merchant's house, pretending that Stephen being sick at home had sent him in his place with the load. He received from the head cook ten francs, the usual price of a bag of Coal, which he shared with the other rogue who was waiting for him at the corner of the street.

Stephen having recovered from his drowsiness and by degrees regained his senses, prepared to discharge his accustomed duty; but he sought in vain for his jacket and hat. He hastily descended to the door of the Bar Room but could not find the bag of Coal which he had placed there. He did not doubt that the two rogues had carried it off. To be sure of it, he ran to the merchant's house where his presence caused great surprise, and there related the trick that had been played on him—he could not restrain his indignation. Oh! if he could catch the scamp who had so audaciously deceived him, he would tear him in pieces, he would grind him to power; but where should he find him? and what means should he employ to be revenged? What he regretted most of all and which put him in a painful state of embarrassment was the loss of his medal, without which he could not exercise his profession.

He applied to the inspector of the police and asked his aid that he might procure Coal from the boat at the Port St. Nicholas and supply his customers.

'Impossible!' answered the Inspector, 'it is absolutely necessary that you should show me your medal.'

'And where shall I get it? those rascals stole it from me while I was asleep, and when I was a little tipsy.'

'And why do you get intoxicated?'

'It shall be the last time, I promise you.'

'Bah! it is the drunkard's oath! You cannot now carry Coal in the streets of Paris without exposing yourself to be arrested.'

'And what will become of my wife and my five little children?'

'That is no affair of mine. May you profit by the lesson.'

Stephen passed fifteen days without being able to do any thing in his vocation. His punishment was dreadful, he could not bear to see his family in distress and exposed to suffering and want. Oh! how he cursed the fatal habit which had deprived him of the use of his reason and placed him at the mercy of villains! At length he recollected that among his customers was a high officer of the Police; he went and told him the unfortunate position in which he was placed: he related with his usual frankness all that had happened; and soon by the assistance of this gentleman he obtained a new medal with the number 1195. This made him lose the right to his former standing, which he regretted much.

This unfortunate affair deprived him of some customers, but he soon resumed his ordinary route, and for many months he drank nothing but beer at his meals with his family. He made every inquiry to recover if possible his old medal, and put the police on the track of the two rogues who had stolen it, but in vain. At length after six months had expired the number of his medal number 9 being still unclaimed, he obtained the restitution of it, and attached it to his jacket with a brass chain, that it might not be again lost. He gradually regained his natural gaiety, gathered all the news of the day, and established himself in the confidence of the cooks of the best houses in the Rue St. Honore. Always honest and zealous he seemed by his temperance to augment his physical force and to be enabled to redouble his exertions. He had never earned so much, he had never been so happy.

But alas! the fatal habit which we think that we have conquered, insensibly resumes its empire over us. To the little glass in the morning he soon added another at mid-day, and when he had finished his rounds he permitted himself to take a third at night before going home to his wife and children.

While the Coal carrier confined himself to this he preserved his reason and was only a little more lively than usual. His duty was performed with punctuality and every thing went well with him? but when he added a dram here and another there, with which he was treated at the different houses of his customers, his head grew dizzy, and to the frankness and hilarity which had gained him so many friends, succeeded the greatest irritation which was only dissipated by a long sleep.

One day when he had indulged more than usual in the propensity which had now again obtained the mastery, he was sleeping soundly in the kitchen of the house of a celebrated banker, where he left a bag of Coal every week. The servants at this house were in a state of excitement among themselves; for some months not a week had passed without the loss of some piece of silver plate from the parlor or kitchen. They had searched and kept watch, but all in vain; it was impossible to discover the perpetrator of these frequent and bold thefts. All the servants were desirous of proving their innocence; and had demanded that rigid search should be made of each one, but this new effort was not successful. It was known that the robber was not one of the inmates of the house, and that it was only some one from without who could be suspected.

The banker was anxious to discover the guilty person and to justify his servants. He sent for the Commissary of the Police and made an arrangement with him, by which he hoped to obtain the proof so much desired. This was to have two agents of the Police placed in the Porter's room, who should examine every person that came out of the house and search them as is customary in such cases. It was the very day that the Coal carrier was sleeping by the kitchen chimney that this precaution was taken. Every one was allowed to pass freely into the house, but when they were ready to go out the Porter invited them with a mysterious air to pass into the lodge, where the two Police officers performed the duty with which they were charged.

At length Stephen awoke, his head was heavy and his limbs weak, he perceived that it was later than he thought, and taking leave of the cook and the other servants, with his empty bag on his shoulder he went to the door, where the Porter required of him that he should pass the same ordeal to which many had already been subjected.

'Oh with all my heart,' cried the Coal carrier, with that confidence and frankness of manner that seems to disarm suspicion. He emptied the pockets of his jacket, vest and pantaloons, he took off his shoes and his large woolen stockings, made them examine his hat, and offered to take off his clothes with that air of innocence which fears nothing. But he forgot to cause search to be made in his Coal bag, which he had cast down carelessly on the door step.

One of the agents of the Police examined the sack, which Stephen began to double up to put it on his shoulder, and thought that he felt something hard; the sack was immediately turned inside out by the Coal carrier, who blushed and then turned pale, as a silver spoon, bearing the initials of the banker, fell upon the floor.

'This is a pretty trick,' said Stephen, stupified and scarcely able to speak. But soon regaining his natural energy, he added, 'Oh! if I could get hold of the person who has put this affront upon me, his respiration would be rather difficult just at this moment, I'm thinking.'

As he spoke his eyes flashed, his hair stood on end, and his clenched fists seemed like the paws of a lion eager for his prey.

'All this is very well,' said one of the Police officers, 'but you must follow me to prison.'

'I—I follow you to prison—No. Not I, and the first one that advances to seize me—I will grind him to power under my nailed shoes.'

'Come! come! no resistance, or I shall call in force to aid me.'

'Were you ten, were you twenty strong, I would exterminate you.'

'Come, Stephen, be calm,' said the banker, whom the noise had drawn to the scene; 'I think that you are innocent, but appearances are against you, and you must obey the laws.'

'And must I go to the Salle St. Martin! *oh do not suffer that dear master, my poor wife is sick—it will kill her.* I will not go—no—by Heaven I will not go, unless they drag me there, and let him who dares to lay his hand upon me, look to the consequences.'

'As his wife is sick, and as the arrest of her husband will be a terrible and perhaps fatal blow to her, can I not prevent his going to prison by becoming his bail?' said the banker.

'If you consent to do so sir. Yes.'

'Well, I do consent, I cannot resist this honest face, this piercing cry of innocence which cannot bear suspicion.'

'Ah! my dear sir,' cried the Coal carrier, 'you will save a whole family from ruin, who will never cease to bless you and to thank you, as I do at this moment.'

He pressed the hand of the banker to his lips, and wet it with his tears.

'I need not tell you that I am innocent,' continued he, with a penetrating voice, 'you know it as well as I, and every body knows it. They have taken advantage of the moment when I was asleep in your kitchen, for I was a little intoxicated, I am forced to admit. Oh! what a lesson! My God what a lesson! I shall never forget it in my life!'

'I will make my report,' said the officer, 'and meanwhile until judgment is pronounced upon the accused, he cannot be counted among the Coal carriers of Paris, and I must call on him to give up his medal.'

It was necessary to obey. Stephen, who had seen himself once before deprived of it, at a time when he had lost control of his reason, was now returned to himself and conscious of his misery, and this return was serious and irrevocable.

He had escaped the first time with the loss of some customers, his jacket and his hat; but to be accused of theft and dragged before the Court of assize! To be subjected to the ignominy of sitting on the stool of the malefactor, to see his wife and children reduced to the most abject misery, and perhaps sent to the Poor House! All these ideas rushed to the mind of the unfortunate Coal carrier and produced the most terrible, but at the same time the most salutary effect.

It was not long before the perpetrator of the thefts committed at the banker's house was discovered and it proved to be one of the servants in the kitchen, a whining hypocrite who pretended to a great deal of goodness. This wretch confessed on his examination that the measure taken by the banker to discover the author of the thefts committed in his house, had obliged him to compromise the reputation of the Coal carrier, and that taking advantage of the moment when he was sleeping, he had slipped a spoon which he had just stolen into his bag, to escape himself from conviction in the search that he was obliged to pass through.

Stephen was thus restored to honor, and freed from suspicion. He owed to the generous banker the inexpressible joy that he had not been placed in the cell of a prison, or on the humiliating bench of the Court of assize. He ever preserved the most touching and sincere gratitude for it. He soon regained his old medal number 9 which he once more attached with joy to his button hole. His innocence being known abroad he had more custom than ever, and gradually acquired a competence sufficient to make his good wife happy, and to educate his six children.

But how great soever his gains and his advantages he never deviated from the rule he had laid down and the resolution he had taken. He was at last convinced that intemperance degrades the dignity of man, and by destroying his reason places him at the mercy of the designing and the wicked. He never forgot the cruel proofs to which he had been subjected, and when after his day's work, he was sometimes invited by his comrades to drink with them, he steadily refused; and when he was urged, and feared that he might be tempted, he cast his eyes on his *medal*, and was safe.—*J. N. Bouilly.*

THE TEACHER AND SCHOLAR.

A drowsy teacher used to accompany the scholars of a certain boarding-school, to the parish church, on a Sunday afternoon, and in the evening an account of what had fallen from the lips of the minister was expected from the boys. On one occasion a big boy was unusually backward, for neither the sermon, nor the text could he remember. The usher who had observed the boy in question asleep during the sermon, took him to task sharply, 'I saw you asleep in church, this afternoon,' said he, 'how dare you go to sleep in a place of Divine worship?' 'Please sir,' replied the scholar, 'I did not think you saw me, for I thought you went to sleep before I did.' Here then was the secret of the whole affair; the error of the teacher occasioned the error of the scholar.

The application of this incident to parents and teachers is very obvious.

BOISTEROUS PREACHING.

'A celebrated divine, who was remarkable in the first of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a calm, mild, and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change? He answered, "when I was young I thought it was the *thunder* that killed people, but when I grew wiser, I discovered that it was the *lightning*, so I determined to thunder less and lighten more in future." It is a pity all preachers had not made the same discovery.'

But it should be remembered that *thunder* usually attends lightning.

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. m27

SAXTON, PEIRCE & CO. have received during the week the following popular works—No Sense like Common Sense, by Mary Howitt, price 37 1 2 cts. No. 2 Pictorial Bible; the first number of this splendid bible, illustrated with more than one hundred engravings was published on the fifteenth of May, and the succeeding numbers will follow each other on the first and fifteenth of every month, until the whole is completed.

The American Agriculturist, designed to improve the Planter, the Farmer, the Stock Breeder and the Horticulturist, published monthly; each number containing thirty-two pages, royal octavo, at the low price of one dollar per year, or 10 cts. a single number.

False Heir, by G. P. R. James, price 12 1-2; The Lost Ship or the Atlantic Steamer, 25 cts.—Home, or family cares and family joys, 12 1-2.

Lectures on Magdalenism, 37 1 2. j10

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article on reasonable prices, at T. H. BELL'S, 155 Washington st. m6

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

BOOKS FOR THE PEOPLE—Whately's Kingdom of Christ, delineated in two essays on our Lord's own account of his person and of the nature of his kingdom, and on the constitution, powers and ministry of a Christian Church, price 50 cts.

The Pulpit, being biographical sketches of the most popular London Preachers, by James Grant—price, 37 cts.

Bibliotheca Sacra, or tracts and essays on topics connected with Biblical Literature and Theology—No. for May just published—price $1,00.

Life of Wm. Wilberforce, by his Sons, 2 vols, 50 cts. per vol.

The Correspondence of Wm. Wilberforce, by his Sons, 2 vols, price 50 cts. a volume.

Daughters of England—their position in society, character and responsibilities, by Mrs. Ellis—price 12 cts.

Wives of England, their relative duties, domestic influences and social obligations, by Mrs Ellis, price 12 cents.

Women of England, their social duties and domestic habits, by Mrs Ellis, price 12 cts.

The above works, with all the standard and light literature of the day, are now published and for sale wholesale and retail by SAXTON, PEIRCE & CO, No 133 Washington st. m13

SCHOOL IN EAST NEEDHAM.

THE Subscriber continues his School in Needham. Instructions are given preparatory for a Collegiate and for a good English education; also, in the Modern Languages, on the Piano Forte, and in Vocal Music, by competent Teachers.

DANIEL KIMBALL.

East Needham, April 29, 1843. 4t

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

RECENT PUBLICATIONS—Poetical Remains of Lucretia Maria Davidson, with a biography by Miss Sedgwick, new edition, price 50 cts.

Women of England, by Mrs Ellis, 12 1-2 cts.

Daughters of England, by Mrs Ellis, 12 1-2 cts.

Wives of England, by Mrs Ellis, 25 cts.

Family Secrets, a series of Temperance Tales, by Mrs Ellis, author of the Wives of England, etc. etc. 25 cts. a volume.

Seaward's Narrative of his Shipwreck, &c. &c., edited by Miss Jane Porter, revised edition.

The May Flower, or sketches of scenes and characters among the descendants of the Pilgrims, by Mrs Stowe. For sale at SIMPKINS'S, 21 Tremont Row. m6

CLASSICAL STUDIES, &c.—Just published and now for sale by GOULD KENDALL & LINCOLN, a work on Classical Education, entitled 'Classical Studies: Essays on Ancient Literature and Art.' With the Biography and correspondence of eminent Philologists.

By Barnas Sears,—President of Newton Theological Institution. B. B. Edwards, Professor in Andover Theological Seminary. C. C. Felton, Professor in Harvard University. m27 59 Washington st.

BOSTON CIRCULATING Library, No 118 Washington street.

New Books—Hoboken, a Romance of N. York, by Theodore S. Fay; The H—— Family, by the authoress of the Neighbors; The Wives of England, by Mrs Ellis; Democratic Review for May; Knickerbocker for May; Blackwood and Dublin for April, &c.

Subscriptions received to the above by WM. CROSBY & CO, 118 Washington st. m6

BIBLE CALENDER.—Being an arrangement of chapters for the daily reading of the Old and New Testament. The plan on which the division is made, is preferable to reading in course, as it keeps up a proper proportion between the devotional, historical and doctrinal parts of the word of God. For sale by CROSBY & CO., B. H. GREENE, S. G. SIMPKINS. m27

EARLY HISTORY OF RHODE ISLAND—On the Religious and Civil Affairs of the Colony of Rhode Island, by John Callender, M. D., with a memoir of the Author, biographical notices of some of his distinguished contemporaries, annotations and original documents, illustrative of the History of Rhode Island and Providence Plantations, from the first settlement to the end of the 1st century, by Romeo Elton—2d revised edition.

Just received and for sale by WM. D. TICKNOR, corner of Washington and School streets. m13

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

PORTRAIT OF DR. CHANNING—Just imported a few Portraits of the late W. E. Channing, D. D., elegantly engraved on steel from a painting by Gambardilla—price 50 cents.

Received and for sale by WM. CROSBY & CO., 118 Washington st. j10

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH,
S. R. PHELPS. } Com. of Trustees.

May., 1843. 3w

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 1-2 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. White; the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c—for sale at No 118 Washington st. j3

SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $200 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made.

HENRY F. EDES.

Boston, April 1, 1843. 4t

MOUNT AUBURN and other Poems, by Isaac McLellan, jr., author of 'The Fall of the Indians,' 'The Year, &c.

Mine be the breezy hill, that skirts the down,
Where a green grassy turf is all I crave,
With here and there a violet bestrown,
Fast by a brook or fountain's murmuring wave,
And many an evening sun shine sweetly o'er my grave.'

Just received and for sale by FOWLE & CAPEN, corner of Washington and Franklin sts. m6 3t

GROVE'S DICTIONARY—Grove's Greek and English Dictionary—for sale at the Christian Register office—price, two dollars. n22

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage.

Boston, Feb. 3, 1843. T GILBERT & CO

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, if is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church, 3wis m6

FOR HOME AND SCHOOL.—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

LADIES GAITER BOOTS—A beautiful assortment of Ladies Bronze, Black and Light Gaiter Boots just finished and for sale low by T. H. BELL, 155 Washington st., opposite the old South Church. m20 6wis

THE SUBSCRIBERS take the liberty of addressing the Protestant Clergy and active Laity of the country, with a view of seeking their co-operation in extending the circulation of the following periodical publications, viz:

The Select Library of Religious Literature.

The sixth number of the Library—now in preparation—will contain the commencement of that masterly work, entitled the History of the Inquisition, by Don Juan Antonio Llorente, Secretary of the Tribunal of Madrid.

The second Publication to which we would respectfully solicit attention, is, The Biblical Cabinet. The first number will be issued forthwith, commencing with Neander's History of the Christian Religion during the first three centuries.

D'Aubigne's History of the Reformation in Germany and Switzerland.

Also, the Bible in Spain; The Gypsies of Spain.

SAXTON, PEIRCE & CO,
m27 133 Washington st.

LADIES GAITER SHOES—A large assortment of Gaiter Shoes just received of every style and quality, from 50 cents to $1,25, at T. H. BELL'S, 155 Washington st., opposite the old South Church. 3wis m20

THE CHILD IN HEAVEN—This day published by JOSEPH DOWE, 22 Court st.

Mourn not for the child from thy tenderness riven,
Ere stain on its purity fell!
To thy questioning heart, lo! an answer from heaven;
Is it well with the child?' 'It is well.'

Also, at reduced prices, a good assortment of Sunday School Books. Sabbath School Teachers and Libraries supplied at lower prices, probably, than at any place in the city. 1w3t m20

THE PNEUMATIC SHOWER BATH,

PRICE $1.50.

INVENTED, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. n29

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in